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425-a #21.

THE
DEVOUT COMMUNICANT;
OR,
PIOUS MEDITATIONS
AND
Aspirations,
FOR

THREE DAYS BEFORE AND THREE DAYS AFTER
RECEIVING THE HOLY EUCHARIST.

To which is added,
*A Method of visiting the Blessed Sacrament, with
fervent Prayers and Acts of Devotion
to be said in its Presence.*

AS ALSO
SOME PIOUS HYMNS, &c.
In Honour of this Sacred Mystery.

By P. B. O. S. F.

LONDON :

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1813.



THE
PREFACE.

THE following meditations and devotions, by way of preparation for worthily communicating, and the acts of praise and thanksgiving after communion, were wrote at the request of a devout lady, who desired something of this nature to entertain her pious thoughts, and raise up in her a spirit of fervent devotion towards the holy sacrament, and Jesus Christ therein truly and really present. She might, indeed, have found sufficient helps to answer her pious desires, in the many excellent books published on this subject ; yet I could not refuse her request, and thought myself obliged to endeavour to comply as far as I was able. Not that I pretend to write any thing better or more instructive than what has been written by many truly pious authors : but in spirituals, as in other things, the taste is various ; and though nothing new can be offered, as

to the substance of what is to be said, yet variety of forms, or manner, often-times please ; and whilst we take the same journey, by seemingly different paths, the way is rendered pleasing, and draws more the attention by what appears new. Hence these devotions being composed on a new plan, suitable to the lady's desires, they may not be disagreeable, but perhaps serviceable to others, with which view they are now published.

They are divided into two parts. The first, by way of preparation before; the second, of praise and thanksgiving after communion. The first part contains meditations proper to be used by the devout soul three days before communion : one in the morning or evening of each day ; or may be used both morning and evening, in order to raise those sentiments of humility, gratitude, love, and desire, with which the soul of a Christian ought to be affected when it goes to partake of these sacred mysteries. As a help to this, I have inserted a specimen of pious aspirations and resolutions, such as ought to be the result of our serious meditating on the love of God, so conspicuous and manifest in the holy sacrament.

Preface.

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of the altar. Each meditation consists of three points, with suitable aspirations; to which is subjoined a devout soliloquy, or pious breathings and elevations of the mind endeavouring to unite itself to God; by which the fire of devotion may be kept burning in the soul, and a continual sense of the mercy and goodness of God be maintained. This will greatly conduce to make us daily endeavour to advance in virtue and the love of God; to seek daily to please him, and consequently to be as careful to avoid every thing that may offend or displease him. Thus disposing ourselves worthily to receive Jesus Christ in the holy eucharist, we shall happily find it to be to us the bread of life, by which our souls will be nourished and strengthened in a life of grace here, till we come to possess an eternal life of glory hereafter.

These meditations are to be used as time and leisure may afford. If they appear long, they may be abridged; that is, one or two of the points may be the subject of our meditation, and may afford sufficient matter for our devout reflection during the time we assign for our prayer. Our reflections may be shorter or longer, on one, two, or on all the

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three points, as God shall please to communicate the grace of devotion to us, and as our souls are moved to raise themselves up to him in devout aspirations, and forming good resolutions, the best and most necessary part of our preparation. A previous consideration on the dignity of the holy sacrament, and the high favour therein conferred upon us, as it must let us see our great obligation to Jesus Christ herein communicating himself to us, so it will naturally stir up in a devout soul the warmest sentiments of gratitude and acknowledgment, and make a deep impression on a Christian mind, and excite us to prepare ourselves to receive this holy sacrament with all possible reverence and devotion. As all the fruit and benefit we can hope to receive from our communion depends upon the dispositions with which we communicate, it must not be looked upon as a slight thing, or matter of indifference: on the contrary, we must esteem it as it is, a concern of the utmost importance, to prepare in our souls a fit habitation for Jesus Christ to reside in. It is himself, his own most sacred body and blood we receive, and a serious Christian, desirous of corresponding with the

favour here done him, will devoutly and diligently prepare himself, and set apart some of his time for that purpose. Those who are masters of their own time, will not think it much, but rather be glad, they have leisure to entertain themselves with devout and pious reflections on this sacred mystery; nor will such think these exercises too long; such will very willingly make it part of their devotion, three days before receiving, to dispose themselves for it. Even those who have less leisure, on account of their necessary employments, work or labour, may nevertheless give some part of their time, either morning or evening, thus to prepare themselves, by serious consideration and reflection. It is certain, that the more diligently and devoutly we prepare ourselves, the greater graces and benefits we shall receive; whereas to do it but slightly, and in a careless, negligent manner, is to hazard reaping any fruit from our communion. Here it may not be improper to take notice of the custom of many, who seem to think of no preparation, even as to confession, but on the morning they are to communicate, and run immediately from the tribunal of penance to com-

municate at the altar. This method may be called a solecism in devotion, and only excusable in those who, on account of their indispensable attention to the business and necessary employments of their state of life, have no leisure time to prepare themselves over night. But where this is not the case, a different method is to be recommended. Those who can command their time, would do much better to prepare themselves for, and go to confession the evening before, that their penitential exercises being over, they may apply themselves in the morning to raise up their souls to God in acts of praise, love, and desire: that their thoughts may be wholly occupied in reflecting on the mercies of God, and his great love towards us, so apparent in this holy sacrament.

The second part contains meditations, and aspirations for three days after communion, to be used in the same manner as before, and may serve as fuel to nourish that fire of divine love which our Saviour came from heaven to cast upon earth, of which he says, he desires nothing more, but that it kindle and burn in our hearts. It is for this purpose he

gives his own most sacred body and blood to us in these holy and adorable mysteries.

Can we reflect upon this, and not behold a just subject of the most grateful returns of praise and thanksgiving; and not feel the warmest sense of God's goodness towards us. We shall likewise be sensible of our duty and obligation to make a right-use of his favours, and to improve the mercies we have received by particular acts of devotion, pious meditation, and devout reflections. By this we shall be confirmed and strengthened in our good purposes and resolutions, and be induced frequently to go to the holy altar, and nourish our souls with this divine food. Frequent communion, when we duly prepare ourselves, will establish our souls in the grace and favour of God here, and will be an assured pledge of eternal glory hereafter. As to frequent communion, or how often we should go to the sacrament, pious and devout Christians may go as often as their devotion leads them, with the approbation, or by the advice of their director. To go regularly once a month, and upon great festivals, is a commendable practice for every one, and those who ob-

serve it, will assuredly find great benefit by it.

As Jesus Christ is truly and really present in the holy eucharist, it will be a devotion acceptable to him, and profitable to ourselves, often to repair to chapels where the blessed sacrament is kept, and there in his presence pay him our lowest homages of praise and adoration. There the devout soul may humbly adore her dear Redeemer, her Physician, her Father, her Spouse, her God, and her All. There she may entertain herself in contemplating his love, his bounty, and goodness. There she may lay before him all her necessities, bewail her sins, her many miseries and weaknesses, and from him obtain relief. There she may increase her faith, strengthen her hope, and have her heart inflamed with the love of God. In order to this, I have added some acts of adoration to Jesus Christ in the blessed eucharist, and devotions to be performed before the holy sacrament in chapels where it is reserved. This devotion seems a natural consequence of our belief of this sacred mystery; for believing Jesus Christ to be duly present therein, a devout Christian will often and willingly

visit him, and may hope not to depart from him without obtaining his blessing. Lastly, I have transcribed some devout hymns in honour of the blessed sacrament, which may be acceptable to those pious souls who have a relish for sacred poetry. May the whole tend to the glory of God, and the spiritual good of souls, who are desired in their devout prayers to remember their very humble servant in Christ, who humbly submits this, and all other his writings, to the judgment of the church, and his superiors.

P. B. O. S. F.

Soli Deo Gloria.

THE
DEVOUT COMMUNICANT, &c.

PART I.

For the first Day before Communion.

MEDITATION.

On the Blessed Eucharist in general.

FIRST POINT.

CONSIDER, and reflect seriously upon the wonderful goodness and bounty of Jesus Christ in the institution of this divine mystery. A little before his sacred passion, when he was about to finish the great work of our redemption, that we might never forget what he has done for us, he would leave us a memorial of his great love and kindness. This memorial is his own most sacred body and blood, which he has left us in the holy sacrament of the altar, and which he instituted the night before he suffered; when, having celebrated with his

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disciples the Jewish Passover, he took bread, and having first blessed it, and by the ineffable operation of his divine power, changed it into his own body, he gave it to his apostles, commanding them to do as he had done, with power to celebrate this mystery, and by the words of consecration to change bread and wine into his real body and blood, and to confer the same power on their successors, that this most holy sacrament might continue in the church for the comfort and benefit of the faithful to the end of the world. Let us admire this great love of our dear Redeemer, and consider with ourselves what grateful returns we ought to make. His divine love was the motive that induced him to give himself thus to us, to be the food and nourishment of our souls; and herein he truly verifies what he said to his apostles: *Lo, I am with you always, even unto the end of the world,* (Matt. xxviii.) Let us endeavour to remain with him by reciprocal affections of constant love. Let us go forth to meet him, adorned in the best manner we can, and receive him into the house of our soul, and there entertain him with all possible devotion, and a due sense of the favour he confers upon us.

ASPIRATIONS AND RESOLUTIONS.

O the ineffable bounty and love of my dear Redeemer! O Jesus, my adorable Saviour! with what liberality and bounty dost thou give thyself to us in this sacred mystery of love and goodness, to be the nourishment of our souls? Excite in me, dearest Jesus, a vehement hunger and thirst after this divine food. Grant that I may receive thee with the most pure and chaste affections, with profound humility, and great purity of body and soul. May I thirst after thee, O fountain of all sweetness! may my soul languish with love of thee, till I come happily to enjoy thee.

O my God! God of my life! God of my soul! and of all that I am and have; God of love! what shall I say? What return shall I, or can I make thee for so great a love as thou here shewest to so poor, miserable, and unworthy a creature as I am? A thousand times ten thousand praises be given to thee, O thou only true life and happiness of my soul! for thy infinite goodness and bounty. O that I had the powers of all the blessed spirits of heaven, that I might in some measure praise and adore

thee as I ought ! O that in every moment of my life I could produce those fervent acts of love wherewith all the blessed in heaven continually love, praise, and adore thee !

I will do the best I can, dear Lord, to be grateful to thee for this thy mercy and goodness. I will praise and adore thee, O Jesus, in this holy sacrament, with a firm faith and belief of thy true and real presence therein. I will venerate this sacred mystery of love, and take care never to be guilty of any irreverence towards it. I will have recourse to thee here as my comforter in all my distresses, my help in all dangers, my relief in all my necessities, and my protector against all the assaults of my enemies, the world, the flesh, and the devil. I will receive thee, O sweet Saviour of my soul, as a pledge of my salvation. I adore thee here by faith, and I hope, one day, to enjoy thee in the clear vision of eternal bliss in heaven. *Amen.*

Pater, Ave, Gloria Patri, &c.

SECOND POINT.

*On the Dignity of the blessed Sacra-
ment.*

CONSIDER the great dignity of this most holy sacrament, and what it is to receive the sacred body and blood of Jesus Christ. How great! how exalted ought to be our ideas of this sacred mystery, this unbloody sacrifice of the new law, wherein Jesus Christ, the Son of God, is both the priest and the victim! wherein we partake, not of the blood of sheep and oxen, but of the life-giving flesh of the immaculate Lamb of God, Jesus Christ, his only Son. O inconceivable greatness of this divine sacrament! Christ himself is the food here eaten, and his sacred blood the drink here received. He, before whom the cherubim prostrate themselves, the seraphim veil their faces, and in whose presence the powers of heaven tremble: he gives himself to us; he communicates himself to us under the familiar forms of bread and wine. With what reverence and humility! with what holy fear and trembling ought we to approach this sacred table, this holy altar! Should God condescend to send an angel to visit us,

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we should not be able to receive him with due reverence and respect. What can we then do worthily to receive God himself, the sovereign Lord of angels? Should a prince invite a beggar to his table, and making him sit down, treat him as his companion, would it not be thought an act of wonderful condescension, and every one esteem the poor man happy in being so highly honoured? But what is this? Alas! nothing in comparison with that royal and divine guest we poor wretches receive and entertain in this holy sacrament; there being a much greater proportion between the greatest monarch and the poorest beggar, than between God and man, God and sinners. Yet God himself comes to us, and more, he gives himself to us in this most holy sacrament, and therein we partake of his real body and blood, that he may dwell in us, and we in him.

ASPIRATIONS AND RESOLUTIONS.

O Jesus—my God!—God of infinite power, infinite purity and holiness! Ah! what am I, that thou shouldst give thyself to me, poor, miserable, and unworthy as I am? O sweet Jesus, spouse and desire of my soul, since thou art

pleased thus graciously to condescend to visit me, take from me all that may be displeasing to thee, and grant that I may appear at this marriage-feast in a nuptial garment. O divine Jesus, grant that I may appear before thee all inflamed with love and sincere devotion. O fire,—O flames!—burn, consume, annihilate all filth and dross when I am in the presence of my God, and when I am to receive him in my heart.

O my God, and my Lord ! I wish that I could appear before thee with as much fervour and devotion as the cherubim and seraphim, and all the blessed spirits of heaven. O that I had the heart and powers of all the angels and saints ; that I could gather all their ardent love and affection into my breast, and jointly with them produce acts of love pleasing to thee, and in some measure answerable to that love thou hast shown to me. O dearest Jesus ! kindle in my heart the flames of pure, fervent, and never-dying love. O light of my eyes ! expel and chase away all darkness from my mind, and illuminate me with the bright rays of thy love, that I may behold thee, the beloved of my soul,—the end of all my wishes and desires. O

Jesus, endless source of bliss ! let me taste the sweetness thou hast laid up for those who love thee. Let me partake of it in this divine banquet. Come and give thyself to me : unite me close to thee, that nothing may be able to divide or separate me from thee.

As it is thee, my dear Redeemer ! thy sacred body and blood I receive in this divine sacrament, I will endeavour to prepare and purify my soul, that I may worthily receive thee, when thou art pleased to come to me, and when I go to thy altar. Thou art the author and lover of all purity and holiness, and I resolve, never willingly to put any obstacle or impediment in the way, whereby I may hazard not receiving thee as I ought. Thou givest thyself to me to be the food of my soul, and my earnest desires are, and my careful endeavours shall be, to receive thee, the life and happiness of my soul.

Pater, Ave, Gloria Patri, &c.

THIRD POINT.

On the Fruit of the Holy Sacrament.

CONSIDER those words of our blessed Saviour : ***He that catcheth my***

flesh and drinketh my blood, abideth in me, and I in him: and he that eateth me, the same shall also live by me, (St. John vi.) Here is clearly expressed the admirable and desirable fruit of this most holy sacrament, or the happy consequence of worthily receiving the sacred body and blood of Jesus Christ. Whoever eateth him, shall live by him ; that is, the devout worthy communicant shall, by him, live a spiritual life of grace here, and an eternal life of glory hereafter. We may consider the blessed Eucharist as the fountain of all grace, as therein we receive Jesus Christ, the author and giver of all grace and holiness. It is the true bread which comes down from heaven, and *he who eateth of this bread shall live for ever,* (St. John vi) How far more excellent than the manna which was given to the children of Israel, which, though it was given to them from heaven, and they were nourished with it during their forty years abode in the desert, yet they died. Much more noble, much happier is the effect of this divine food given to our souls to sustain us in the desert of this world, and to nourish us till we arrive at the true Canaan or land of promise. How

miserable are all they who slight this divine food ; who neglect to come to this heavenly table, or presume to come unprepared, and receive it unworthily. All such justly deserve to be excluded from the kingdom of God, who make so little account of, or abuse this admirable means appointed by his infinite wisdom and goodness, to bring us thither. Such unhappy and unthinking Christians are like those Jews who complained of and murmured at the manna, crying out : *Our soul abhorreth this light meat,* (Num. xxi.) But as their unreasonableness and unjust murmurs did not go unpunished, so, those who slight and make little account of this holy sacrament, or who profane it by unworthily receiving it, will find a severe punishment in being deprived of its admirable and excellent fruits ; whereas, on the contrary, the devout Christian will here find all spiritual health, strength, and every grace and blessing he can wish for or desire. By this his faith will be strengthened, his hope confirmed, and charity perfected. Here he will receive grace to support him under all the troubles and difficulties of this life, and a secure pledge of eternal life and happiness in the world to come.

ASPIRATIONS AND RESOLUTIONS.

O Jesus, thou true and only life of my soul! thou hast said: *He that eateth me, shall live by me.* O how much am I obliged to thee for this thy love and bounty! Ah, my dear Lord! I earnestly desire to receive thee in this divine mystery, that my soul may live in thee and by thee. O Saviour of the world, most dear of all that is so, grant that I may remain thine, and be thou mine for ever. Unite me inseparably to thee, and may nothing be able to divide me from thee.

How should I be able, O thou strength and comfort of my soul! to support the labours and fatigues of this miserable life, were I not refreshed and nourished with this heavenly bread, this life-giving food? Thou knowest my weakness, O my God, and therefore thou hast provided me with this sovereign remedy, without which I should soon fall a prey to the enemies of my soul, and be deprived of that happy and eternal life for which thou hast made me. May thy holy name be eternally praised, O thou bounteous author of all good, for this wonderful effect of thy love and

mercy. O how adorable are thy coun-sels, O Lord ! how strangely endearing are the ways of thy love ! Thou dost graciously invite me to a royal banquet, in which thou givest thyself to be the meat ; wherein thou dost give me hea-venly bread, no other than thy very self, the living bread which came down from heaven, and giveth life unto the world : *Bless the Lord, O my soul, and all that is within me praise his holy name,* (Psal. cii.)

I will praise thee, O my God, and will endeavour to be grateful to thee for this thy goodness. Thou requirest no other return, but that I shou'd love thee. I will love thee, O my dearest Lord and my God ! I will love thee with all my heart, with all my strength, and with all my soul. I will testify the sincerity of this my love by my careful endeavours to please thee in all things. I will die rather than wilfully offend thee, or make an ill use of thy mercies to me. Thou givest thyself to me, and I will give to thee all that I am, my heart, my body, and my soul ; my memory, will, and understanding ; my whole interior and exterior, all which I dedicate to thy love and service. Thou art my God

and my all. I will love and serve thee here, for I desire and hope to be happy with thee hereafter. *Amen*, so be it.

Pater, Ave, Gloria Patri, &c.

A SOLILOQUY;

OR,

Elevation of a devout Soul to Jesus Christ, in the Blessed Sacrament, before Communion.

COME, O my soul! O come, and banishing all terrene and worldly thoughts, let us entertain ourselves devoutly with our God. Let us shut the door of our hearts to all earthly objects, and attentively contemplate the wonders of his goodness. Let us exert all our forces to sing aloud his mercy, and join our heart and voice to those never-ending songs of praise and jubilation with which all the choirs of heaven continually magnify and adore him whose mercy is above all his marvellous works. O come and adore Jesus, thy dear Redeemer and Saviour, and give him thanks for this wonderful instance of his love and bounty. Let us exert ourselves

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to the utmost extent of our power—we can never exceed. Ah, no! when we have done our best, we shall fall infinitely short of what is due. It is a subject beyond all our praise, and exceeds the largest stretch of human capacity. What then shall I say, O Jesus, my dear and adorable Saviour? Ah! what shall I, or what can I say worthy of thee? O that I could praise thee, as all the celestial choirs of blessed spirits praise thee! O that I had the powers and faculties of all angels, and of all men, that I might in some measure worthily praise thee! O that in every moment of my life, and particularly at present, I could produce those fervent acts with which the powers of heaven incessantly adore and magnify thee! Let us join, my soul, our heart and voice to theirs, that from our heart, in conjunction with them, we may resound one and the same song of praise and jubilation. And yet, O Jesus,—God of incomprehensible love! what is this? How far short of what is due to thee? Accept, dear Lord, of my sincere, though weak, desires, and what is wanting in me, do thou mercifully supply, for thou art an inexhaustible fountain of love and goodness.

The bread which I shall give, is my flesh, which I will give for the life of the world, (St. John vi.) What a large field of holy thoughts and pious reflections do not these words give us to expatiate in? What a noble and sublime subject, my soul, here offers itself wherein to employ our devout meditation! To consider Jesus Christ giving us his most holy body and blood in these sacred mysteries to give life to our souls, and be a standing memorial of his love and goodness. O wonderful instance of divine love! Fathomless abyss of goodness and condescension! Let us sweetly lose ourselves, my soul, in the contemplation of this excess of bounty. O Jesus, my adorable Saviour! thou hast left us a memorial of thy mercies, and that in such a manner, as we know not which most to admire, the mercies we remember, or the memorial thou hast left us of them. O my God! when I consider this truly wonderful effect of thy bounty, I am lost in an extasy of admiration; and unable to comprehend it, I bow down and adore, and give thee infinite thanks and praise for it. Let nothing occupy my thoughts at present but the most grateful remembrance of

thy bounty and goodness. O that my heart might dissolve and melt away in the most ardent affections of dutiful love and acknowledgment! May all the powers of my soul praise and magnify thee, O thou inexhaustible fountain of all good, divine spouse of my soul, the only worthy object of my love! May I never forget thee. Ah no, let me cease to be, when I cease to remember what thou hast done for me; when I cease to love thee. May every respiration by which I breathe, be a most fervent act of praise and thanksgiving. O my God ! I will praise thee as long as I live, and will sing unto thee whilst I have a being.

In this sacred mystery, all the ancient types and figures are fulfilled. The Jews celebrated their passover, and ate the paschal lamb in memory of their forefathers being delivered from the slavery in Egypt. But here, my soul, is the true Lamb of God, which taketh away the sins of the world, and by whom we are freed by a more wonderful deliverance, from the cruel slavery of sin and death. The shadow now gives place to the substance. The darkness and obscurity of night is driven away

by the brightness of a glorious day. O light, illuminating every one who comes into this world, illuminate my understanding, that I may, in some measure, comprehend these wonders of thy love. O fire! ever burning and never decaying, warm and inflame my heart with a most pure love of thee. Burn and consume all coldness and tepidity, all lukewarmness and indifference within my heart, that I may be truly fervent and devout to thee. O divine love! do thou possess me so efficaciously, as nothing may live in me but thee. Thou dost here give thyself to me, and I in return will give myself totally to thee, nor will I love any thing but thee, in thee, and for thee. *Amen, O Jesus, Amen*

To the Blessed Virgin.

O blessed Virgin Mary, mother of God, mother of Jesus Christ! thou art our great mediatrix of intercession. Pray for me, a poor sinner. Obtain for me the grace that I may worthily receive my dear Saviour in this holy sacrament. Join your prayers to mine, O glorious Queen of Heaven, that with a lively faith, a firm hope, and ardent charity,

I may receive him who is the author and giver of all grace. O that I may, through your intercession, receive him with the same sentiments of love and adoration as you adored him when you brought him forth in the stable of Bethlehem. Be thou, O sacred Virgin, my powerful advocate with him, and may I now receive the benefit of your mediation for me. O holy! O glorious! O blessed Virgin, mother of God. *Amen.*

THE SECOND DAY.

MEDITATION.

*On Jesus Christ in the blessed Eucharist,
as our Saviour, our Pastor, and our
Guide.*

FIRST POINT.

Jesus Christ our Saviour.

LET us consider Jesus Christ in this sacred mystery as our Saviour. Let us devoutly contemplate him as our dear and adorable Redeemer. He is truly so, having redeemed us, not by

silver or gold, but by his own most precious blood, which he shed to the last drop on the altar of his cross, that he might, by the sacrifice he made of himself, atone for our sins, and reconcile us to his offended Father; that he might free us from the deplorable slavery of sin, and restore us to the glorious liberty of the children of God. Having done this by his bloody sacrifice on the cross, he continues to apply to our souls the saving and all sufficient merits of that adorable sacrifice in these holy mysteries, wherein he still continues to be our priest and sacrifice, and daily shews himself our Saviour and Redeemer. Here he is the propitiation for our sins, our powerful advocate with his heavenly Father. Here he displays all the riches of his grace and bounty to devout souls, who draw near to him, and worthily receive his sacred body and blood. How great and ardent his love is, appears from the miserable state to which sin had reduced us, and from which we could not be freed but by him. He has freed us from that wretched state; he has blotted out the hand-writing of death, which stood against us. How greatly ought we not then, in raptures of wonder and

admiration, to contemplate him in this adorable mystery. If ransomed captive slaves are transported with joy at their happy deliverance;—if the sight of their generous benefactor, who freed them from their misery, fills their hearts with the warmest sentiments of gratitude and acknowledgment;—how much ought our souls to be affected by here beholding Jesus Christ, our kind Redeemer, who has in this wonderful manner paid our ransom, freed us from sin and hell, given us a title to the kingdom of heaven, and here gives, even himself, his own most sacred body and blood as a pledge of his love, and our future happiness in that kingdom? Our misery was truly great and deplorable, and the more we seriously consider it, the more the bounty and goodness of Jesus, our Redeemer, will appear,—shine forth with greater lustre, and justly call upon us to make him the best returns we are able of love and duty. To consider him in this holy sacrament, in the amiable light of our Saviour and Redeemer, must warm and inflame our souls with an ardent desire devoutly and worthily to receive him; daily to adore him, and daily to praise and glorify him.

ASPIRATIONS AND RESOLUTIONS.

O Jesus, my dear and adorable Saviour, how much am I bound to love, praise and adore thee? Thou hast been infinitely good and gracious to me: O that I were in some measure as dutiful and grateful to thee! My God! I desire with the most humble and sincere sentiments of gratitude and acknowledgment to praise and glorify thy holy name. This I cannot do as I ought, or as thou deservest, and therefore I call upon the angels, the archangels, and all the blessed spirits, that they would praise and glorify thee; and I, in union with them, do now offer unto thee my humble sacrifice of praise and thanksgiving, and will bless thy holy name for ever and ever. *Amen.*

O the boundless, excessive and incomprehensible love of Jesus! O goodness beyond comparison! The Son of God to become man, to redeem and save man! O sweet Saviour of perishing mankind, with how much endearing love and tenderness dost thou continue this thy mercy to us in this sacred and adorable mystery? Thou art here truly present, that daily renewest the memory

of thy love. And to what purpose, dear Lord? Why all this? But that thou mayest magnify thy goodness beyond any merit of ours, and by a matchless effect of love make us with thyself eternally happy. Ah! my soul! can we be insensible to the charms of such love as this? Can we remain cold and indifferent, and shew ourselves unworthy or insensible of what Jesus our Saviour has done for us, and of what he here gives us, all the rich treasures of Heaven,—all the merits of his sacred passion,—his sacred body and blood; nay, his whole self; to prove himself to be *truly* a Saviour to us?

Burn, O my heart! burn and be inflamed with the love of a Saviour, so kind, liberal, and beneficent. O my God, my Jesus, and my Redeemer! I desire to love thee and to be inseparably united to thee by love. Love is all the return thou desirest from me for all that thou hast done for me. O thou true life and happiness of my soul! I will make thee this just return. I will love thee, O my health, my life, and my sovereign good! I love thee, and because I do love thee, I will die a thousand deaths rather than wilfully offend or displease thee. I will daily think of thee, daily

praise and adore thee in this sacred mystery of love. Here will I remain fixed in the sweet contemplation of thee, my Saviour and Redeemer. Nothing shall draw me from thee. I bid adieu to the world and all creatures, all which are but as filth and dung in comparison of thee, my Lord, my God, my All, and my portion for ever. Thou art all mine, and may I be all thine. Unite me intimately to thee; totally transform and change me into thyself, that I may live, not I, but thou in me, and I in thee, *Amen, sweet Jesus, Amen.*

Pater, Ave, Gloria Patri, &c.

SECOND POINT.

Jesus Christ our Pastor.

CONSIDER how in many places of holy Scripture Christ calls himself a pastor or shepherd. He styles himself the good shepherd, who lays down his life for his sheep, and says, that his sheep hear his voice and follow him; that he leadeth them where they may go in and out and find good pasture. That he is truly this good pastor who thus

takes care of his sheep, is undeniably evident in his institution of this holy sacrament. Here he watches over his sheep; here he provides for them; here he conducts them to heavenly and delicious pastures, and feeds them with his own most precious body and blood. Here he withdraws them from the empty barren wilderness of the world, where they can find nothing but the dry, bitter, and poisonous herbs of sensual, sinful, and unlawful pleasure;—of vain, idle and dangerous amusements. He leads them to luxuriant vallies, where, like a kind and judicious shepherd, he nourishes them with delicious, wholesome, and life-giving food, by which they are made to grow in grace, and receive true spiritual nourishment for their souls; where, under his vigilant eye, under his immediate care and protection, they are safe from the infernal wolf, who can never hurt them whilst following and adhering to their divine shepherd; they in peace and security feed among the true lilies of the valley. Let us then, O my soul, reflect upon and admire the wonderful goodness of our true pastor and shepherd. Ah! what a happiness to belong to him, to be a sheep of his fold,

and to be nourished with this rich heavenly pasture? How extremely neglectful must they be of their interest, as well as their duty, who refuse to hearken to his voice, inviting them to feed their souls with this divine food! O what ingratitude! what unkind returns to his bounty and goodness! Such have reason to apprehend being rejected by him, as not being of his sheep, nor belonging to him. No wonder then they should so often fall a prey to the infernal wolf, watching and seeking to devour them. Ah! let not this be our case. Let us follow this good shepherd, and have recourse to him in these sacred mysteries, this rich pasture of heavenly graces, that our souls may be nourished to eternal life; that we may live to him and by him here, and with him for ever hereafter.

ASPIRATIONS AND RESOLUTIONS.

O divine pastor—true shepherd of our souls! draw me after thee. May I hear thy sweet voice, and follow thee to this rich field of all heavenly delights. Here, under the shadow of thy wings, dear Jesus, shall I rest secure and safe from all my enemies. Here my happy soul shall

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be sweetly fed and nourished by thee—the true bread of life. As the hart panteth after the water brooks, so doth my soul thirst after thee, my God.—O bread of life!—O delightful food!—heavenly manna—strength and nourishment of those who receive thee. O good shepherd,—true pastor of the house of Israel, who tenderly watchest over and feedest thy flock! shall I be so mad as to withdraw myself from these delightful pastures, to lose myself in the dry wilderness of an empty world, truly barren and void of every thing that is good? No, my dearest Lord! be this far from me.

Thou callest,—thou invitest me to come to thee. Thou invitest me to refresh myself with those delicious streams which flow from thee, the fountain of life. Thou invitest me to feed and nourish my soul with thine own precious body and blood. O the bounty! the love! and the goodness of Jesus! Haste, O my soul, haste. Fly to the embraces of this kind, this tender and amiable pastor. Unite yourself to those holy souls, his true sheep, and feed among them in this valley of lilies. Regale yourself with the delicate sweets of those

good things he has prepared for, and here bestows on those who love him.

Thou who art my God and my all, hast inspired me with the desire of partaking of this delicious banquet. I could not have it without thee ; accomplish then what thou thyself hast begun. I long to enjoy thee, —I long to embrace thee,—I long to possess thee in this sacred mystery. O come and communicate thyself to me,—unite me to thyself, —may nothing divide or separate me from thee. O divine Shepherd ! I am one of thy sheep. I belong to thy fold. I am the purchase of thy sacred blood. I will come to thee, poor, weak, and unworthy as I am, that thou mayest enrich me by thy merits, strengthen me by thy grace, and make me in some measure worthy of thee. I will hear thy voice, follow thy footsteps, and know none but thee. O may I be for ever inseparably united to thee.

Pater, Ave, Gloria Patri, &c.

THIRD POINT.*Jesus Christ our Guide.*

CONSIDER Jesus Christ, speaking of himself, saying: *I am the way, the truth, and the life.* (St. John vi.) Yes, he is the true and only way to life everlasting, and it is in the blessed Eucharist that he offers himself as a safe guide to conduct us in the road which leads to bliss. We wander in the wilderness of this world, but are bound to the heavenly Canaan, the true land of promise. The way is hard and difficult, we are daily in danger of making mistakes, and of losing our way. We stand in need of a faithful, skilful guide to direct and accompany us, that under his conduct and protection we may escape all dangers, and safely arrive at our journey's end. If it was a particular happiness for young Tobias to have the angel Gabriel for his guide and conductor in the journey he made by his father's orders, and to be protected by him in all dangers, and brought back with joy to his parents, how much greater is our happiness, to have, not an angel, but the Lord of angels, Jesus

Christ himself, in this holy sacrament, to be our guide and conductor during our journey through this life, till we happily arrive at heaven. When we consider how blind and ignorant we are of ourselves; when we reflect that we walk in the dark, not knowing, and therefore often mistaking our road, we shall certainly find great reason to acknowledge the goodness of God in thus wonderfully providing for our security. Let us readily join ourselves to this guide. Let us hearken to his instructions, and follow his directions. He is here always ready to resolve our doubts, clear up our difficulties, and to lend us his helping hand; so that we may truly say with the royal Psalmist: *Though I walk in the shadow of death, I will not fear, because thou art with me,* (Psal. xxii.)

ASPIRATIONS AND RESOLUTIONS.

O divine Jesus, I can have no reason to fear, whilst thou art with me, my faithful safeguard and sure guide. I will adhere to thee, I will follow thee; and, O may I be daily more and more united to thee by love and desire. O my soul! how happy are we, thus to have Jesus Christ for our guide! Dearest Lord!

thou art truly *the way, the truth, and the life*. Thou art the true and only *way*, and he who followeth thee, walkeith not in darkness, but in thy light shall see light. Thou art *the unerring truth*, that guidest into all truth, those who believe in thee. Thou art *life itself*, and all who believe in thee shall live for ever.

O happy life, earnestly to be desired, and diligently to be sought after. But where shall I find it? how shall I obtain it, unless thou, my Saviour and my guide, dost instruct and direct me? Leave me not, then, O dear Lord, to the guidance of my own ignorance and blindness. Illuminate my soul with thy brightness. Dispel those gloomy mists where-with I am surrounded, and shine upon me in a clear bright day, that I may happily discern my way to thee.

O thou true life and happiness of my soul! thou art here ready to be my guide. Thou callest, thou invitest me to come to thee, that under thy protection I may be safe and free from all dangers. I admire thy bounty, I adore thy goodness, and I give myself up to thee to be guided and conducted by thee. And now, O Lord my God, disposing

myself to receive thee, what have I to do, but to humble myself in thy presence, confess my own misery and weakness, and put all my trust and confidence in thee. Thou art all my hope, and I place my whole confidence in thee. Thou vouchsafest to communicate thyself to me, and in thee I shall possess all that I can wish or desire. Thou art the source of all beauty, riches, and grace, the fountain of all health, life, and happiness; and what can I wish for, even in heaven, but to see and enjoy thee? What can I desire on earth but to receive and possess thee? Be thou the God of my heart, and my portion for ever.

Pater, Ave, Gloria Patri, &c.

A SECOND SOLILOQUY,
*Or Elevation of a Soul to Jesus Christ
in the blessed Sacrament before Communion.*

R AISE thyself up, O my soul, and in raptures of wonder and admiration contemplate this sacred and ador-

able mystery. Behold the priests, those sacred ministers of Jesus Christ, taught by his example, and in obedience to his commands, consecrate bread and wine into that life giving host, his holy body and blood. For this, O Jesus, thou didst order thy apostles and their successors, by thy sacred power and authority, to celebrate this great mystery as a continual memorial of thy love. O sublime dignity of the priesthood! To priests, and to them only, is this power given. This was the effect of thy wisdom and thy goodness, dear Redeemer of mankind, that we might never forget thee, but have continually before our eyes this great proof of thy love: that we might learn to respect and revere thee in the sacred characters and persons of thy ministers, who thus consecrate and give to us thy body and blood. Yes, O my soul, it is the sacred body and blood of Jesus Christ, which are given to us in these holy mysteries. Can we doubt of it, after he has assured us that he would give us his flesh to eat, and his blood to drink. And that the bread he would give was his flesh, which he would give for the life of the world: *This is my body: this is my blood.* O

powerful words, by which bread is changed into his body, and wine into his blood ! *His word endures for ever,* (Ps. cxviii.) As he is truth itself, and cannot deceive us, so neither can we, nor will he be deceived by us. No, my God, eternal Truth, adorable Jesus & thou wilt not deceive us. Hence with an humble and firm faith I believe that in this most holy sacrament is contained thy true and real body and blood. Though my senses discover it not, nor my weak understanding be able to comprehend it, yet, since thou hast said it, I require no further proof. I know that thy power is infinite,—that thou canst do all things ; and thus, by faith, I surmount all the seeming difficulties to reason and sense. I believe this mystery, and adore that love and goodness which moved thee thus to give thyself to us. I adore thee in these wonders of thy love, and mayest thou be ever praised and glorified for them.

Let us still further contemplate, O my soul, these wonders of power and love. Here, under the species or appearances of bread and wine, is Christ truly contained, and equally, totally received under each kind ; neither broken, nor di-

vided, but by every one received entire. He is the same when thousands receive him, nor is he less when received only by one. He is eaten without being consumed, and still remains the same. O wonderful mystery of goodness and condescension ! O unspeakable power, ineffable truth ! not less to be admired in the different effects it produces in those who receive him. Thou art received, O Jesus, by the good and by the bad. Thou art life to one, and death to the other. Thou art eternal life to those who receive thee worthily, and everlasting death to those who presume to receive thee unworthily ; manifesting thy mercy in the good, and thy justice in the wicked. By the same faith I firmly believe, that when the species are broken or divided, thou dost not suffer any diminution or change. Thou art the same under every part, as under the whole, nor art thou more in the whole, than in every part; for there can be no division or separation of parts in thee. These wonders, O my soul, of this adorable sacrament, are all made easy by faith; they manifest the power and goodness of God, and ought to charm our hearts, and win our affections to him. O God of infinite

. power, how bountiful art thou, thus to give thyself to us, thy poor creatures, to incorporate thyself in us, that we might be incorporated with thee ! O admirable effect of divine love, truly surpassing human understanding, that thou, my Lord and my God, art contained under the familiar forms of bread and wine, and without being consumed, art eaten by those who receive thee. *Bless the Lord, O my soul, and let all that is within me praise his holy name.* (Ps. cii.) It is here, my soul, that we eat the bread of angels, the bread from heaven, given to us to strengthen and support us in our passage through the desert of this world, till we happily arrive at the Mount of God, till we come to the heavenly Jerusalem, there to behold him face to face, who here gives himself under the forms of bread and wine. This is that celestial bread, which is to be received with reverence and devotion, not to be profaned by unworthy approaching the sacred altar. Here we may behold what was anciently signified by the sacrifice of Isaac, the paschal lamb, and the manna showered down from heaven to nourish the Israelites in the wilderness. Here the true Isaac is offered up, the true

Paschal Lamb is immolated, and we receive the flesh of the Son of God, that celestial manna by which we are nourished to eternal life. O wonders of pure love and bounty! admirable effect of the goodness of Jesus in the holy sacrament! Lord, what is man, that thou shouldst thus regard him? Ah! what are we, that thou shouldst be thus mindful of us? Let us endeavour, O my soul, to render him the best return we are able. Let us raise our heart and voice to praise, adore, magnify, and glorify him for ever. May all the powers of heaven praise and adore thee, O dear Redeemer of mankind. May the memory of thy love always remain with me. May it be deeply graven on my heart, and may I never forget what thou hast done for me. O may I never be ungrateful to thy love.
Amen, Amen.

To the blessed Virgin.

O Mother of God! Queen of Virgins, and Advocate of poor Sinners, cast thy merciful eyes on me, and take me under thy protection. I confess my unworthiness to approach these sacred mysteries, and humbly implore thy gracious assistance, that by thy holy merits and intercession,

I may obtain pardon of my sins; that my soul may be purified from all inordinate affection or love of creatures. O most pure Mother, obtain for me purity of heart, that my divine Saviour may find a fit habitation to reside in. Mother of mercy! Help of the weak! Comforter of the afflicted! hear my prayers, and present them to thy divine Son; and by thy holy intercession, may he mercifully grant my request, to his honour and glory, and the good of my poor soul.

Amen.

THE THIRD DAY.

MEDITATION.

On Jesus Christ in the blessed Eucharist, as our Physician, our Strength, and our spiritual Life.

FIRST POINT.

Jesus Christ our Physician.

LET us consider, in the first place, the sick and miserable state to which sin has reduced mankind; and

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let us consider also Jesus Christ coming into the world as a sovereign physician, in order to apply an infallible cure to those ills, and restore us to spiritual health. How many dangerous and mortal distempers do we labour under, and are afflicted with, proceeding from our vicious inclinations, from our inordinate, sinful, and sensual passions. Burning with the hot fever of pride and ambition:—wasting away by envy, covetousness, immoderate cares and solicitudes for worldly riches and enjoyments,—labouring under a deep lethargy or forgetfulness of God, our soul, and the great end for which we were made.—Our heart corrupt,—our will perverse, and prone to evil from our youth.—Reason weak,—passion strong,—and the whole fraine deranged and quite out of order.—The beautiful image and likeness of God, after which we were made, quite deformed and covered with the loathsome hideous leprosy of sin. In this melancholy, but true light, we may behold ourselves, see what we are, and become sensible how much we stand in need of a physician to cure these dreadful disorders, and restore us to spiritual health. The

goodness of God has effectually provided us with such a physician. He himself is this physician, who, in these sacred mysteries, gives us his own precious body and blood, as a sovereign, efficacious remedy for all the evils and dis tempers our souls labour under. We have only to go to him, and humbly to lay our case before him, and he will send us away perfectly healed. The poor woman in the gospel, who had a bloody flux for twelve years, and had spent all she had upon physicians without any reliefs, no sooner had recourse to Jesus, but immediately found that cure she had so long sought for. She said within herself: "If I could but touch the hem of his garment, I shall be made whole." She did so, and was instantly restored to health. If only the touch of his garment had this salutary effect, what may we not hope for? What may we not be assured of, by going to him in the holy sacrament? It is not the hem of his garment that we touch; it is him self,—his own true body and blood we there receive, and by him shall infallibly be restored to our spiritual health, if we go to him with faith, humility, and the dispositions necessary. He is

here the true balm of Gilead to heal all our sores ; the true catholicon for all our distempers ; and the sovereign remedy, to restore us from the death of sin to a life of grace.

ASPIRATIONS AND RESOLUTIONS.

O divine and powerful physician of souls ! how much ought I to admire and adore thy goodness ! Thou art that truly charitable physician, adorable Jesus ! to whom I may at all times have recourse, and in whom I may find an assured remedy for all my evils. To thee, O Lord, I come.—I implore thy pity and compassion in behalf of my poor sick and sinful soul. *Lord, if thou wilt, thou canst make me clean.* Speak but the word, and my soul shall be healed. O Saviour of the world ! thou didst cure the lame,—gavest sight to the blind,—madest the deaf to hear, and the dumb to speak. Thou didst cleanse the lepers, and raise the dead to life. Thy single word alone was sufficient for the accomplishment of all these wonders. I adore thy irresistible power,—thy unlimited bounty,—and beseech thee to extend thy goodness to me likewise ; and

may I, by thee, be freed from those many evils, those sad infirmitiess, under which I have so long laboured.

Poor and miserable as I am, thou art my only hope and my refuge. O breathe those comfortable words into my soul : *Thy sins are forgiven thee*; then, my soul, thou shalt live, and I will adore and praise thy holy name. Thou, O merciful Jesus, hast graciously said : *Come unto me all you who are heavy laden, and I will refresh you*, (St. Matt. xi.) I will, O divine Saviour, I will come to thee, for I am oppressed with the heavy burden of my many and grievous sins, my daily miseries and imperfections. I will come to thee in these sacred mysteries, and though I am not worthy thou shouldst enter my house, yet, since thou art thus graciously pleased to communicate thyself to so poor and wretched a worm, I will endeavour to receive thee. O thou health and happiness of my soul! I will endeavour to receive thee in the best manner I can. What is wanting in me, do thou mercifully supply. Cleanse my heart from all the filth and stain of sin. Adorn my soul with those virtues and

graces which may make me pleasing and acceptable to thee.

Pater, Ave, Gloria Patri, &c.

SECOND POINT.

Jesus Christ our Strength.

CONSIDER Jesus Christ in the blessed eucharist as our true and only support and strength under the many difficulties and dangers to which we are daily exposed in this world. Of ourselves we are poor helpless creatures, unable to do the least good, or to overcome the smallest temptation ; and were we not supported by his all-powerful grace, we should be in danger, every moment, of falling a prey to the enemies of our soul. It is in these sacred mysteries, therefore, that we may have recourse to him as our strength, whereby we are enabled to resist and overcome our enemies, and walk on with courage and resolution in the way of his holy commandments. We read in the Old Testament, that the prophet Elias being refreshed with bread brought to him by an angel, *walked in the strength of that*

food forty days and forty nights, unto the mount of God, Horeb. (3 Kings xix.) As Christians we are travellers:—our journey is through the large desert of this world, to the mount of God,—to God himself in heaven. And it is by being often refreshed with this heavenly bread of the sacred body of Jesus, that we must walk on in the strength thereof till we come to our journey's end; for, without thus fortifying ourselves, we have too much reason to apprehend we shall never arrive at the gates of heaven. A traveller, who is accompanied by a sure and safe guard, may pursue his journey without fear of robbers, and be secure from their attacks. Jesus, in this sacred mystery, is the safeguard of souls, nor need we fear whilst we have him in our company. He is stronger than all our enemies, and communicates to us his strength in this holy sacrament, by which we shall be enabled to become more than conquerors. Ah, how good and bountiful is he to us! shall we not then make a right use of his goodness? Why so backward in having recourse to him? We cannot but be sensible of our weakness. Are we not sufficiently con-

vinced of it by the many sins and imperfections into which we daily fall? How thankful then ought we to be for this bounty of our dear and merciful Redeemer, who thus offers himself to strengthen and confirm us? Armed by a devout and worthy reception of his sacred body and precious blood, we need not fear any thing, for we shall be able to do all things with the aid of his powerful grace. Through him we shall receive that which will crown all our other virtues, the grace of perseverance, which will finally conduct us to eternal life.

ASPIRATIONS AND RESOLUTIONS.

O Jesus, eternal source of all good—the only strength and support of us poor weak and frail creatures! To thee I desire to have recourse, being sensible, O my God, of my extreme weakness and insufficiency. O bread of life!—O divine nourishment! how shall I be able to pass through the barren and miserable desert of this wretched world, unless refreshed and strengthened by thee? Dearest Jesus! replenish my poor hungry soul with this bread of heaven. Refresh my thirsty soul with those waters of life,

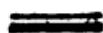
that I may securely walk on till I come to that celestial mount where I may for ever enjoy and possess thee, the true and only life and happiness of my soul. O my God, by whom I live, and without whom I die; O come, and communicate thyself to me. Unite me intimately to thee, that nothing may henceforth be able to divide or separate me from thee. O all powerful Saviour and Redeemer, do thou so strengthen me by thy grace, *that my enemies may never say they have prevailed over me.*

That I may be thus strengthened, I will approach to thy holy altar, and devoutly receive thee. Thou invitest all to come to thee. Thou invitest the weak, that they may become strong,—and the strong, that they may not grow weak. Thou dost admit all Christians to thy holy table, and givest to each of them this bread of life, that every one may live in and by thee; that strengthened by this divine food, we may live a life of grace here, and of glory hereafter. O marvelous bounty,—O infinite goodness,—and incomprehensible love! Ah! my God! my dear and adorable Saviour! what return can I make for this thy mercy to us poor sinners? O that my

heart and soul were inflamed with a pure love of thee! Burn, O my soul! burn with the love of a Saviour so good,—so condescending, and beneficent. O divine love! come and possess my heart and soul, and totally absorb me in thyself. May I die to the world and all creatures, and live only in thee and for thee. These are the desires of my soul, dearest Lord, and these desires can proceed only from thee; to thee therefore do I now humbly offer them at the foot of thy sacred altar, where, with the most profound humility, I will adore thee,—where I will daily offer myself up to thee,—and consecrate my entire life to thy holy service, and by a worthy participation of thy sacred body and blood, be confirmed and strengthened in these my good purposes, to thy honour and glory, and the happiness of my soul.

Amen, sweet Jesus, Amen.

Pater, Ave, Gloria Patri, &c.



THIRD POINT.

Jesus Christ our spiritual Life.

CONSIDER what Jesus Christ says of himself: *I am the bread of life.*

If any man eat of this bread, he shall live for ever, (St. John vi.) It is in this sacred mystery that he is truly our life, nourishing our souls to eternal life by the divine food of his sacred body and blood. He is our great Creator and Preserver, daily maintaining and preserving that corporal life and being he has given us; and he is truly our spiritual life, nourishing and maintaining our souls by the graces he communicates to us in this most holy sacrament. As our bodies cannot subsist in a corporal life without *bread*, its necessary food, so neither can our souls be maintained in a spiritual life, without grace, which is its true, proper, spiritual food. Hence our blessed Saviour teaches us to say, in the *Lord's Prayer*: *Give us this day our daily bread.* In which petition we ask not only for meat and drink for our bodies, but also for grace, the food of our souls; and we likewise desire that this grace may, in a plentiful manner, be given us by a devout and worthy communion. It will be given to all those pious and devout souls, who frequently and with proper dispositions go to this rich and heavenly banquet, where Jesus Christ himself is received. Ah!

how greatly ought the consideration of this excite in us an ardent desire of frequently communicating? Had we but half as much care to nourish our souls, as we have to feed our bodies, or were we as solicitous for our spiritual as we are for our corporal life, Christians would not be so backward in going to the holy altar, or presume to approach these mysteries in a careless manner, and without due preparation. Jesus Christ, in the blessed eucharist, is true life to the pious, devout, and worthy communicant; but he is death to the sinner, who presumes to receive him unworthily. Let us take this into our serious consideration, that we may find here the life of our souls, an increase of grace, and a certain pledge of glory hereafter.

ASPIRATIONS AND RESOLUTIONS.

O Jesus, my God, my Life, and my All! I adore thee in this wonderful mystery of love and goodness. O how adorable are thy counsels, O Lord,—how strangely endearing are the ways of thy love! Thou givest thyself to us in this holy sacrament, to be the food and life of our souls, that by thee we may

live in thee. O my God! who can fathom the depth of thy wisdom?—who can comprehend thy infinite bounty and goodness to us poor creatures? I am lost, my God, in the contemplation of this thy excessive charity. Being unable to comprehend it, I bow down and adore thee, and give thee infinite thanks and praise for it. May thy holy name be eternally magnified and glorified for the same. I will no longer fear death or any evil, for thou art with me, and I with thee. In thee I shall live—in thee, O my Jesus, I shall be eternally happy. There thou givest me life;—here thou givest me strength;—here thou healest all my sores, and fillest my soul with thy most sweet consolations.

O thou true and only life and happiness of my soul! whom have I in heaven but thee, and what is there upon earth that I desire but thee alone? Ah! what can I desire, dear Lord, but to be with thee,—to unite myself to thee,—and to live by thee. O sweet life—O life, truly happy to live and love thee here, and to live for ever with thee in heaven. How wretched and insupportable is this world and all it contains, without thee! How miserable must my

life be here, if I do not live to love thee? O Love!—O Life!—O Source of all good!—come and communicate thyself to me; but, O do thou, by thy grace, prepare and make my soul a fit habitation for thee. Thou hast declared, that *thy delight is to be with the sons of men*: O may it be always mine to be with thee! For this, my God, I will dispose and prepare myself in the best manner I can, and do thou supply what is wanting in me. I will approach thy holy altar with reverence and humility, with love and affection. I will love thee, who hast loved me to such an excess. I will love thee, who art only worthy to be loved. I will die to the world and all creatures, that I may live to thee alone.

Pater, Ave, Gloria Patri, &c.



A THIRD SOLILOQUY,

*Or Elevation of the Soul to Jesus Christ
in the blessed Sacrament before Communion.*

LET us proceed, my soul,—let us go on, and utter a few more praises to

him whose mercies are infinite. Let us still continue to entertain ourselves with the wonders of this sacred mystery.—Let us contemplate Jesus our physician, our strength and our life. Here he is ready to heal our wounds, and to restore us to health.—Here he is, to confirm and strengthen us.—Here he is, to give us true life. What then have we to fear?—If we are sick, he will cure us.—Are we weak and infirm?—he will give us strength.—Are we dead in sin?—he will restore us to life again. Here we shall find that life, by which we shall live for ever. O blessed life!—O life to be desired and wished for above all other things!—It is this life I seek, but can find it no where except in thee, my adorable Saviour, who givest life to every man coming into the world, and it is in these sacred mysteries, as from the fountain of life, from whence I am to draw those living waters, of which whosoever drinketh shall never thirst. Fountain of life!—let thy sweet streams overflow and fill my soul. Enkindle in me the fire of divine love, and may it burn up and consume all earthly desires, all luke-warmness, coldness, and indifference in thy holy service.

O Jesus, the good pastor and eternal shepherd of our souls!—O bread of heaven, which givest life to the world!—O Saviour of mankind, have mercy on me. O good pastor!—feed me thy hungry servant with this divine bread. Illuminate me with thy most clear light, O fountain of ineffable love! — come and give thyself to me. Come and prepare for thyself a fit habitation within me, that thou mayest delight to dwell and to remain with me. O my only help and assistance!—defend and protect me against all the assaults of my enemies, that strengthened by thee I may continue constant and faithful to thee, and at length come to possess thee in the land of the living. O divine Saviour of my soul! thou who knowest and canst do all things, I confess before thee my unworthiness, by reason of my many great and daily sins. Thou knowest all the secrets of my heart, nor can any thing be hid from thee. Let my many miseries and unworthiness move thee to pity, and make me worthy to approach to thee, and receive thee in this holy mystery of love and goodness. Heal all my sores,—cure my infirmities,—say only the word, and I shall be

made whole. Take from me all that is displeasing to thee, that I may appear at this marriage-feast in a nuptial garment. O divine Jesus!—grant that I may appear in thy presence all burning and inflamed with love: 'tis for this end thou givest thyself to us, and feedest us with thy sacred body and blood. Ah, my God, and my all!—adorable Saviour—the true life and happiness of my soul! continue the wonders of thy love—continue to feed and nourish me here, till thou shalt please to accomplish my desires, and bring me to the possession of thee in heaven, where, with all the angels and saints, I may for ever praise and glorify thee; where I may love and enjoy thee without fear of losing thee;—where I may see thee face to face,—behold thee as thou art, in thine own clear light, and in that light be eternally happy. This is all I wish,—all I desire, O Jesus, my Saviour,—my God, and my all.

Is not this happiness, O my soul, worth seeking,—worth labouring for? Can we do too much to obtain it?—Shall we neglect any means by which we may arrive at it? Ah, no. But where shall we find more secure means,

or a surer pledge of it, than by devoutly receiving the body and blood of Jesus Christ in this sacred mystery? He that gives us even his own self here, will he not together with himself give us all things else? And what return of gratitude and acknowledgment ought we to make for this goodness? Having received him into the house of our soul, let us there entertain him in the best manner we possibly can;—let us raise up our hearts and minds to the highest pitch of love, praise, adoration, and thanksgiving. From devout and serious reflection on what he has done and does for us, let us learn to be obedient and faithful to him. May I, O Jesus! correspond to the gracious designs of thy love, by loving thee, O my God, with my whole heart. O may I now live,—not I,—but thou in me and I in thee. *Amen, sweet Jesus, Amen.*

To the blessed Virgin.

O mother of Jesus! sacred Virgin! daughter of the eternal Father!—Mother of the eternal Son,—and Spouse of the Holy Ghost! to thee I have recourse, and put myself under thy protection. O that through thy holy intercession!

I may now worthily communicate. Obtain for me that faith,—that devotion,—that love,—that purity and sanctity of body and soul, with which thou didst participate of these sacred mysteries. Pray for me to thy divine Son, that he may graciously bestow this blessing upon me. Holy Mary! regard me, thy poor client, and be my daily advocate with God. Obtain for me that nuptial robe, with which being adorned, I may be admitted to this celestial banquet of the heavenly King. *Amen.*

A devout Prayer before Communion.

Almighty and everlasting God, behold I come to the sacrament of thy only Son our Lord Jesus Christ,—I come as one sick, to the physician of life,—as one unclean, to the fountain of mercy,—as one blind, to the light of eternal glory,—as one distressed, to the Lord of heaven and earth. I beseech thee, in the excess of thy infinite bounty, that thou wouldest vouchsafe to heal my infirmities,—wash away all that defiles me,—remove my blindness,—relieve my necessities—and clothe me with thy grace, that I may receive thee the bread of angels,—King of kings, and Lord of

Lords, with such reverence and humility,—such contrition and devotion,—such purity and faith,—as may be for the salvation of my soul. Grant that I may receive not only the sacrament of our Lord's body, but Christ himself, who is the power and virtue of it; and that I may so partake of his body, which he took of the Virgin Mary; that I may become a living member of his mystical body. Grant, most loving Father, that I may one day enjoy the full possession of thy beloved Son, whom I now desire to receive under the veil of bread, and behold him face to face, who liveth and reigneth with thee in the unity of the Holy Ghost, world without end. *Amen.*

Another.

WITH fear and trembling, O Jesus, I approach to thy banquet, having nothing to trust to but thy goodness and mercy, being of myself a grievous sinner, and void of all virtue; for my heart and body are defiled with many crimes,—my thoughts and tongue in disorder, and under no control. Being therefore thus straitened, O merciful God, and dreadful majesty, I come to thee, the fountain of all good-

mess,—I make haste to thee, that I may be healed,—I fly under thy protection, hoping thou wilt be to me a Saviour, though I dare not stand before thee as my judge. To thee I lay open all my wounds,—to thee I discover all my shame. I confess my sins are many and great, which makes me fear; but I hope in thy mercies, which are infinite. Look therefore on me with the eyes of compassion, O Lord Jesus Christ, eternal King, God and man, who was crucified for the sins of men. Give ear to me, who put all my trust in thee. Have mercy on me, full of misery and sin, thou fountain of goodness that can never be exhausted.—Hail, saving victim, who for me and all mankind wast offered on the cross!—Hail, generous and precious blood, flowing from the wounds of my crucified Lord, and washing away the sins of the world. Remember thy creature, O God, whom thou hast redeemed by thy blood. I am truly sorry for my offences, and I heartily desire to amend. Take away therefore all my sins, blot out all my iniquities, that, purified in soul and body, I may worthily approach to the holy of holies; and grant that this thy precious body and blood, which I

now design, though unworthy, to receive, may obtain for me the forgiveness of my sins,—a full discharge from the guilt of all my crimes,—a victory over all ill thoughts,—the beginning of a new life—the seed of good works, and a sure protection of soul and body against all the snares of my enemies. *Amen*, dear Jesus, *Amen*.



PART II.

A three Days Entertainment of a devout Soul after receiving the Blessed Sacrament.

FOR THE FIRST DAY AFTER COMMUNION.

MEDITATION.

On Jesus Christ in the Blessed Eucharist, as our Helper, our Defender, and our Hope.

FIRST POINT.

Jesus Christ our Helper.

HAVING received Jesus Christ in the Holy Eucharist, let us consider and adore him as our helper. He is called in scripture *the bread of the strong*: and it is by the grace he here communicates to our souls, when we worthily receive him, that we are helped and strengthened in our good purposes, and enabled to keep the pious resolutions

we make. Of ourselves we are poor, weak, and frail creatures, unable to do the least good work, or even to conceive a good thought. — Being mutable and inconstant, we easily forget and fall off from our good purposes. It is Jesus Christ alone who must help us;— by his grace he will render us more than conquerors. What a happiness this!— How comfortable a subject of reflection! — How ought it to excite our courage, and preserve us from being cast down on account of our own weakness. St. Paul says, in his epistle to the Philippians, ch. iv. *I can do all things in him who strengtheneth me*; that is, in Jesus Christ, and by his grace. And he who here gives us himself, will, with himself, give us that assisting grace whereby we shall be enabled to resist and overcome all the enemies of our soul. When strengthened with this bread of life, we shall become superior to the devil. This he knows, and therefore makes use of all his arts and stratagems to withdraw us from the holy altar, and to prevent us from devoutly communicating. But the serious Christian will not mind him, nor be easily induced to neglect that necessary help he stands in need of, and can

no where so effectually find, as by having recourse to Jesus Christ in the holy Eucharist. But with what sentiments of gratitude and acknowledgment ought we to go from the altar of God? Being thus strengthened by this heavenly food, and having God with us to help us, shall we shamefully yield to our enemies, and wilfully relapse into our former sins and follies? Ah! no, let us resume new courage, and apply ourselves with fresh zeal and fervour to the service of God, and daily strive to advance in virtue and perfection, that we may receive further degrees of grace, till we happily arrive at eternal glory.

ASPIRATIONS AND RESOLUTIONS.

O Jesus, my adorable Saviour ! thou art my help, my strength, and my power. Assisted by thee, I will fear no evil. Thou hast graciously communicated thyself to me. I have received thy sacred body and blood; and under the shadow of thy wings I shall be safe. Here will I remain and repose with secure confidence in thee. The Lord is my strength and my Redeemer, of whom shall I be afraid? I will fear nothing whilst thou remainest with me, O my

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God, who art now truly with me. Thou hast entered the house of my soul, and notwithstanding my unworthiness, thou takest up thy residence with me. What shall I render to thee, O thou my only support and helper,—what shall I render to thee for this thy goodness? May ten thousand acts of praise and thanksgiving be given to thee, O my Jesus, my Lord, and my God.

Henceforth, O my God, I will be faithful to thee. I will love thee,—serve thee,—and adhere to thee. Thou shalt be the only object of my love,—the only subject of my wishes and desires. I will live to thee alone, and die to the world and all inordinate love of creatures. But it is not from a reliance in my own strength that I make this resolution; no, my God, I place my whole trust and confidence in thee; for without thy help and assistance, what is so poor and miserable a creature as I am capable of doing? Leave me not therefore to myself. As thou hast now given me thyself, remain with me, dear Lord, and continue daily to help and assist me. Take full possession of my heart and soul, and by thy holy grace abide with me. In thee alone do I place my

confidence, and trusting in thee, I shall not be confounded. Be thou to me, O Lord, a tower of strength from the face of the enemy, and never let him prevail over me.

I adore thee, O Jesus, in this ineffable mystery, as my help and support. Thou art, adorable Saviour, the bread of the strong, and without thee what are we but weakness itself? But with thee, and strengthened by thee, I need not fear a million of invisible enemies: for thou fightest for me, and thou dost triumph in me. If nations encompass me round about, (I mean all the powers of hell) here at the foot of thy altar, as in an impregnable fortress, I shall be safe. I will defy all my enemies, and put them to flight; for thou art, O Jesus, my help, my force, and my salvation; and it is in thee, and by thee, that I shall be thus victorious, and will for ever sing the wonders of thy mercy and goodness, and praise and glorify thy holy name.

Pater, Ave, Gloria Patri, &c.

SECOND POINT.*Jesus Christ our Protector.*

THE subject of our consideration as to this point, is to reflect on Jesus Christ in this sacred mystery as our protector, preserving and defending us in all dangers, against the powerful attacks of our spiritual enemies. It is truly said by holy Job, *that man's life is a warfare up-n earth*; and St. Paul tells us what kind of enemies continually assault us, and against whom we are to fight. *Not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places,* (Ephes vi.) These are potent and formidable enemies, against whose daily efforts to ruin us we stand in need of a powerful protector. Such is Jesus Christ, and more particularly in the holy sacrament, defending us by his grace, and driving those enemies from us. They may grievously assault and violently attack us, but will not be able to do us any harm; and we may truly say: *If God be with us, who shall be against us?* God is truly with us,—he comes

to us, by giving us his sacred body and blood. Here we may apply to ourselves what the prophet Eliseus said to his servant: *Fear not; for there are more with us than with them,* (4 Kings vi.) If Jesus Christ alone be for us, we shall be more powerful than all the infernal spirits against us. What have we then to fear. Defended by him, we may cry out with the royal Psalmist: *Though I should walk in the midst of the shadow of death, I will fear no evil, for thou art with me. Thou hast anointed my head with oil, and my chalice which inebriateth me, how goodly is it?* (Psal. xxii.). O what obligations do we lie under to this powerful defender! what grateful returns ought we to make for his goodness! Shall we not adhere to him, — trust in him,—and love him with our whole hearts? Ah! let us not slight his favours, nor be ungrateful to his bounty. Let us not separate ourselves from him, nor oblige him to abandon and leave us to ourselves, to perish through our own fault, as a just punishment for abusing his mercies by wilful and mortal sin. To make a right use of, and to be grateful for his mercies, is the best way to obtain a continuance of them, that we may be

constantly defended by him here, and be conducted by him to eternal happiness hereafter.

ASPIRATIONS AND RESOLUTIONS.

O Jesus, my adorable Saviour, whom I have received in this sacred mystery, to thee I now have recourse. In thee I put my trust, for thou art my Saviour and my defender. Arise, O God, and let thine enemies be scattered, and let them that hate thee fly from before thy face. Arise, O God, unto mine aid ; O Lord, make haste to help me. O Jesus, by the virtue of thy divine sacrament, defend me against all my spiritual enemies : defend me against the assaults of my wretched passions and corrupt inclinations, of self-love and worldly desires. May I daily follow the motions of thy grace, and inspirations of thy holy spirit. Defend me, O my God, against all the attacks and wiles of Satan, that crafty enemy of my soul, and may all his attempts be frustrated by the assistance of thy powerful grace.

O how unhappy am I to be thus exposed to the daily assaults of my implacable enemies ! How is the time of my exile from heaven prolonged ! But,

Q my Jesus, the true happiness and repose of my soul, how good art thou! how wonderfully in this holy sacrament dost thou ease my pains, and sweeten the bitterness of delay! What have I to fear, though I live here in a strange land, exposed to so many dangerous temptations, and amidst so many enemies, since thou art my strong tower of defence against them. Thou givest thyself to me, as a sacred pledge of my eternal happiness and security, by enjoying thee. O sweet and charitable protector, make my soul a partaker of those rich graces contained in this sacred and adorable mystery of unspeakable love and bounty.

May I here, O beloved of my soul, my hope and all my good! may I here possess perfect peace and undisturbed tranquillity. May I learn patiently to suffer injuries, and to return good for evil. O may the divine fire of charity burn in my breast, that I may truly love thee above all things, and my neighbour as myself. Having had the happiness to receive thee, O make me, dearest Jesus, like unto thyself. Thus, my God, do I desire to use thy mercies, and thus will I endeavour to be grateful to thee.

Nothing shall fright me,—nothing shall draw me from thee, nor from thy holy service. The only and ardent wish of my soul is to be inseparably united to thee.

Pater, Ave, Gloria Patri, &c.

THIRD POINT.

Jesus Christ our Hope.

IT is good to hope in the Lord, says holy David, (Ps. cxvii.) Let us consider these words, how applicable they are to every devout soul after having received the sacred body and blood of Jesus Christ, who is truly our hope, and in whom we may and ought to have a firm trust and confidence; such as the apostle St. Paul speaks of when he says: *He who spared not even his own Son, but delivered him up for us all, how hath he not also with him given us all things!* (Rom. viii.) What may we not hope for from Jesus Christ, the Son of God, God himself, who thus gives himself up to us in this holy sacrament? Our many sins,—our daily failings and imperfections,—our great weakness and incen-

stancy in our good purposes may make us fear and apprehend; but O what encouragement is here given to us! Jesus Christ himself, who shed his precious blood for us, and who makes us here partakers of the glorious price of our redemption. Away then all desponding doubtful thoughts: In him let us hope, and we shall never be confounded. If the enemy of our souls should attack us, to him let us fly,—to him let us have recourse,—and all his infernal efforts will be in vain. Our sins may be many and great, it is true, but how many and great soever, they are much less than his infinite mercy and goodness, always ready to pardon and forgive. Suppose our good resolutions are but weak and feeble, yet in this holy mystery he will strengthen and confirm them; and what may be wanting in us he will supply, who is our advocate with the Father, the propitiation for our sins, and rock of our salvation. Admirable ground of hope, which produces the love of him in whom we hope; that charity or love which, as St. John says, casts out all fear, (1 St. John iv.) Jesus Christ is this sure and well grounded hope to every devout soul who worthily receives his most holy body and

blood, and endeavours to make a right use of, and correspond with the grace and favours she has received.

ASPIRATIONS AND RESOLUTIONS.

Hail, sweet Jesus! Praise, honour, and glory be to thee, O Christ! who in thy goodness hast given me this inestimable pledge of thy love, that I may raise up my soul with confidence in thee. O thou sure and certain hope of all who love thee! how can I doubt of thy mercy and goodness? Thou hast given me thyself. I possess thee,—I have thee,—thou art all mine, and I will be all thine. Thou art, and shalt be, my hope, and confidence for ever.

I confess, O my Lord and my God! I confess and fear—I have reason to fear, when I consider my own misery and weakness; when I reflect on my strange insensibility of thy mercies, and my ingratitude for them. Ah, my dear and adorable Jesus! thou art all love and condescension. What hast thou not done to excite our hopes, and make us adhere to thee? O bounty!—O love!—O amiable goodness!—in thee will I place all my trust. I will wash my

miserable and defiled soul in the sweet streams of thy precious blood ;---there I shall find a sovereign healing balsam for all my sores. In thee I shall find health, ---strength,---life, and true happiness. From thee I hope to receive the pardon of my sins, which I humbly crave, and will sing aloud thy mercies for ever. O my happy soul ! what shall we fear, having our dearest Lord with us. From him we may hope for all things. In him we may securely rest and repose. He is with us.---In him, and under his protection, we shall be safe.

O Jesus, I adore thee, in this ineffable mystery, as my only hope. Alas ! my dearest Saviour ! to what a miserable state had sin reduced us ? Thou hast saved us, and raised us from it by thy sufferings on the cross, although we justly deserved eternal punishments. It is in this most holy sacrament thou conservest in us the sweet remembrance both of thy passion and our own deliverance. Here thou dost manifest the greatness, ---the justice,---and the mercy of thy heavenly Father, who has charged thee with the payment of our debts, and we live securely under this precious and safe pledge of thy love. Be thou for ever

blessed and praised, O bountiful Redeemer of mankind. What can be wanting to me, having so firm a ground for my hope in thee? Ah, dearest Lord! in what fertile and sweet pastures hast thou placed me? *Though I walk in the midst of the shades of death, I will fear no evil,* for thou art with me, and hast taken me under thy protection.

Pater, Ave, Gloria Patri, &c.

A SOLILOQUY;

OR,

Elevation of a devout Soul to Jesus Christ in the Blessed Sacrament, after Communion.

COME, O my soul! let us raise up our heart to God, our only help, who manifests his goodness and power to all who sincerely love and serve him; but nowhere more so, than in this sacred mystery. Here it is that, by his sacred body and blood, he strengthens and confirms us. Of ourselves we are weak, but by, and through him, we become able to do all things. Have we not been

at the sacred altar of God?—And what have we there received?—Jesus Christ himself. O admire and adore his infinite goodness and bounty. Exert all your powers to praise and adore him. In raptures of love and admiration, prostrate yourself before him, and, with the deepest sense of gratitude and acknowledgement, glorify his holy name. But, O my God! how shall I worthily praise thee? What returns can I make unto thee? Thou hast been infinitely good and gracious to me; O that I had been as dutiful and as grateful to thee as I ought. O my God, I desire, with the most sincere and humble affections of my heart, to praise, adore, and glorify thee. But as I cannot do this as I ought, nor as thou deservest, I desire that all the angels and archangels, all the blessed spirits of heaven, would, with me and for me, praise and glorify thee; and I with them, joining my heart and voice to theirs, do now give thee thanks, and offer up unto thee a sacrifice of praise and thanksgiving for this thy incomparable goodness and mercy. *Trusting in thee, O Lord, I shall not be weakened,* (Psal. xxv.) No, my Lord and my God, thou with a

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strong hand and an out-stretched arm dost protect all thy servants, nor can all the powers of hell hurt those who belong to thee. Thy force is irresistible, nor can any one resist thy power; to thee all creatures must submit.

God is my light and my defence, whom shall I fear? (Psal. xxvi.) O my soul, we have nothing to fear or apprehend. Jesus is now with us;—he is our defender and protector; under the shadow of his wings we shall be safe in all the storms and tempests that may be raised against us. O Jesus! my protector and defender! in thee do I place my confidence, and trusting in thee, I shall never be confounded. Courage, O my soul, for in the evil day Jesus will defend and preserve us. Are our enemies many?—are they strong and formidable?—Let God arise, and his enemies will be scattered, and all who hate him will fly before him. If God is with us, who shall be against us? And is he not with us?—have we not received him into the house of our soul?—Yes, we have. O my God, by that unspeakable goodness and mercy thou hast shewn to me, poor and unworthy as I am, continue to be my protector, and defend me

against all the subtleties of the enemies of my soul. If thou leavest me to myself, I shall easily fall a prey to them, and they will prevail over me. Stay with me, dearest Lord, for the day of my life is far spent, and the evening, the night of death, approaches. How shall I pass through the valley of death, unless protected and defended by thee? But thy rod and thy staff shall strengthen me, and I will walk on securely, till I happily come to the enjoyment of thee, where I shall never more be in danger of losing thee,—never more be separated from thee.

This my hope is laid up in my bosom, (Job xix.) Let this hope, my soul, encourage and support us. Yet a little while and we shall see him:—we shall see him, in whom we have believed;—we shall enjoy him in whom we hope;—and we shall possess him, whom we have loved. O thou only worthy object of my wishes and my desires! when will that happy day come? *As the hart panteth after the water brooks,* so does my soul thirst after thee my God, (Psal. xli.) When shall I come and appear before the face of God? Wo is me that my sojourning is prolonged; that I dwell in

the tents of Cedar, (Psalm cxix.) Who will give wings to my soul, that it may fly as a dove ? that I may fly away from this world, and be at rest, dear Lord, with thee ? (Psal. lix.) O come, dear Lord, and take me to thyself ; but first, by thy grace, make me fit for thee, and then take me to thyself in thine own good time ; and till that time, my God, I will comfort myself with the hope that thou wilt one day grant this my desire. O happy, O ever to be wished-for day, when, free from all impediments, I may for ever love, praise, and adore thee !

At present, O my soul, how happy are we, that we can have recourse to the holy altar, and there receive him who is the amiable and deserving object of our love ? There we see him by the eye of faith truly present, whom we hope one day to behold face to face ; in his own clear light, as he is ; and in the sight and enjoyment of him to be happy for ever. Let us adore him in this holy mystery : let us contemplate him as the boundless and inexhaustible source of all good. O that we could even die, and be consumed in the flames of ardent love.---O that in every respiration by which I breathe, I could

produce some of those seraphic ardours of love wherewith all the powers of heaven perpetually praise and adore thee. O Jesus, my God and my All,—my only happiness here and hereafter—*to thee be all honour—glory—adoration and thanksgiving in this sacred mystery, on earth and in heaven, world without end; to which may all creatures answer, Amen.*

To the blessed Virgin.

O glorious Queen of heaven! unite with me in praising God for all his mercies. Offer up to him, for me, all those seraphic ardours of love, praise, and adoration with which thou dost continually adore and praise him. O Virgin, Mother of the King of Heaven! behold thy divine Son, Jesus Christ, has vouchsafed to visit me, a wretched, poor, unworthy sinner. Pray to him for me, that I may not receive this grace in vain; intercede in my behalf, that I may not be ungrateful to him, nor forgetful of his favours. Assisted by thy prayers, ever blessed and glorious Virgin! may I daily increase in the love of God. May

nothing ever separate me from him here.
Pray for me at the hour of my death,
that I may then be admitted into his
heavenly kingdom, there to adore, praise,
and enjoy him for ever. *Amen.*

THE SECOND DAY.

MEDITATION.

*On Jesus Christ in the Blessed Eucharist,
as our Friend, our Brother, and the
Spouse of our Soul.*

FIRST POINT.

Jesus Christ crucified.

CONSIDER how great a happiness it is to have a true and sincere friend, rarely indeed to be met with, but when found, is to be prized above all earthly treasures. A true friend is one who loves us as himself, but not for himself only. He is one who is studious, and on all occasions desirous, of

promoting our welfare. He interests himself in all the good that may concern us, and shares in all the evil that may beset us. He rejoices at what gives us pleasure, and is afflicted at what gives us pain. To him we may safely disclose our secrets, our troubles, and difficulties; find comfort from his friendly advice, and a seasonable help when we stand in need of his assistance. Ah! such a friend is Jesus Christ, and such we shall find him in the holy eucharist. He truly interests himself in every thing that concerns our good. He loves us dearly, and gives us a thousand proofs of the most sincere and tender affection. He consults our happiness, with as much earnestness, as if he could not be happy unless we were so. He gives us himself,—he abides with us.—He is present with us, and invites us to abide with him. He admits us to his presence at all times, and is pleased when we address ourselves to him.—He communicates his grace to us here, and engages himself to give us glory hereafter.—He relieves us in all our wants and necessities.—He freely and easily pardons our offences, and is ready to be reconciled to us whenever we seek it.—He pre-

serves us from our enemies, and will never abandon us, unless we ungratefully and unworthily abandon him, and provoke him to leave us; nay, even then he is ready to turn towards us, and on our sincere repentance to receive us again into his favour.—In a word, he has shed his blood for us,—he has died for us,—and here gives us his own sacred body and blood to feed and nourish our souls. O what friendship! what motives to love him, who has thus loved us! Having received him in this sacred mystery, shall we not adhere to him, as to our best and most constant friend? As to one, who every way deserves a reciprocal return of the most sincere and constant love and affection? Let us entertain him then in the best way we can; let it be our daily study and labour to preserve his friendship, in whom alone we can be truly happy, since losing his friendship, we must be for ever miserable.

ASPIRATIONS AND RESOLUTIONS.

O Jesus, my dear and adorable Saviour! how am I ravished with joy and admiration at the consideration of thy excessive love and bounty! How in-

resistible is the force of thy love, which thus inclines thee to have so much regard for such poor and unworthy creatures as we are? O thou best and most constant of friends! how ought I to value thy friendship, which a thousand daily ingratitudes are not able to diminish? In thee I have a friend, to whom I may freely complain in all my wants and miseries, and am sure of finding comfort and relief. To thee I may make known all my necessities, since thou art ever ready and willing to relieve them. Thou art my true consolation in all trouble;---health in all sickness;---light in darkness;---and an unerring and sure guide in all difficulties and dangers; nay, my best and most sincere friend on all occasions.

Shall I not then love thee, O my God? shall I not adhere to thee, O thou only life and happiness of my soul? Or can I ever be so monstrously ungrateful as to prove false to thee? or to slight or disregard thy friendship? O rather let me die a thousand deaths.---Let me be annihilated, and cease to exist, when I cease to love thee,---when I forget thee, ---when I prove inconstant to thee! Many, or rather, innumerable are the proofs thou daily givest me of thy love

and friendship! What returns can I make thee? Alas! my God, I am nothing,—I have nothing, but one poor heart, and that unworthy of thee; but such as it is, I give it thee, and with it, all that I am and have; as a small, a poor return to thy love, but due to thee by a thousand titles of duty, obligation, and gratitude. Accept it then, dear Lord, and preserve it to thyself, that it may never go astray, nor wander from thee. Take it as a pledge of that love I desire so to have for thee, and that fidelity I owe to thee.

Pater, Ave, Gloria Patri, &c.

SECOND POINT.

Jesus Christ our Brother.

THIS is one of those kind and endearing titles under which we may consider Jesus Christ in the holy sacrament we have now received. He is the Son of God the Father, and having, as St. Paul tells us, adopted us in his Son, Jesus Christ, we thereby acquire this relation to him, who, to let us see how agreeable this is to him, shews himself

to be truly our brother, and willingly admits us to share with him that heavenly inheritance, which belongs to him as the only Son of God, and heir of all things. With what sentiments ought our hearts to be affected when we consider ourselves as children of God, and brethren of Jesus Christ? As our brother he is pleased to come to us,—to dwell with us,—and to give us the most tender proofs of his brotherly love and kindness. He promised his holy apostles to be with them even to the end of the world, and not with them only, but with his Church, and with all the faithful. This gracious promise he fulfils by his daily presence in the holy eucharist. He dwells in our churches,—he resides in our tabernacles,—and unites himself to us by a participation of his sacred body and blood. What greater proofs can he give of being our brother, and how ought we to admire this his bounty towards us? What! Jesus Christ to associate us to a fellowship with himself,—to admit us to the honour and happiness of having so near a relation to him!—An honour,—a dignity, — never to be too much honoured, nor sufficiently valued! But, does it not justly require from us

proper and suitable returns? How unworthy are they of this honour who slight it,---who look upon it with coldness and indifference, or set no value upon it? Ah! let us not be so ungrateful as to put this affront upon him. Full of sentiments of love and affection, let us embrace him,---let us retain him,---and confide in him. He is our sovereign Lord, and we depend upon him. He is our great Creator, and from him we received our being; but as our brother, he desires we should be united to him, as he unites himself and gives himself to us. Blessed for ever be his holy name for this his love and mercy to us.

ASPIRATIONS AND RESOLUTIONS.

O Jesus, my dear and amiable Redeemer! I adore thee in this most holy sacrament, under that endearing quality of brother, which thou art pleased to assume in our regard. Ah! who can sufficiently comprehend the greatness and the extent of thy love and charity for us? Ah, what are we but poor, miserable slaves, redeemed by thy precious blood, and thou dost style thyself, and wouldest be called our brother. O bountiness! O goodness and condescension truly.

admirable ! Thou art carried on the wings of cherubims, and makest thy voice to be heard in loud and awful thunders : ---the sublime and pure intelligences of heaven, and ten thousand times ten thousand angelic spirits prostrate themselves before thee with fear and trembling, and yet thou dost graciously call us thy brethren and friends. O divine familiarity ! —O prodigy of love and condescension ! ---Grant, O my adorable Jesus, that I may, as I ought, correspond to this thy tender goodness, and without losing the profound respect due to thy sovereign Majesty, permit me, in spirit, a thousand times to kiss thy sacred hands, which open to me such treasures, and confer so many blessings upon me.

How shall I further express that gratitude I owe to thee, divine Jesus ? How shall I sufficiently praise and adore thee ? What dost thou require of me, but that I love thee ? I will love thee, O my Saviour, my Brother, my God, and my All. I will love thee, for that thou art thus infinitely good to me ; but I will love thee much more for thyself, for thy infinite perfections, and for that thou art infinitely amiable, and alone worthy to be loved. O divine love ! come and

take possession of my heart and soul,—warm and inflame my cold frozen heart,—burn up and consume all terrene and worldly affections.—May I die to the world and to all creatures, and live only in thee and for thee. May my soul languish with love of thee, till I come happily to enjoy thee in thy sweet kingdom of love. Having received thee, dear life of my soul, in these sacred mysteries, grant that I may never be ungrateful to thee. May I never forfeit the amiable title of brother, thou art thus graciously pleased to assume in my regard. O my Jesus, my desire is to love thee above all things, and to be ever faithful to thee, and never cease to love thee.

Pater; Ave, Gloria Patri, &c.

THIRD POINT.

Jesus Christ the Spouse of our Souls.

CONSIDER those words of Solomon in the Canticles, c. ii. *My beloved to me, and I to him. I sat down under his shadow; whom I desired; and his fruit was sweet to my palate.* How ap-

plicable are these words to a devout soul, when worthily receiving Jesus Christ in the holy sacrament! We may consider him truly as the heavenly spouse of our souls, uniting and communicating himself to us with the most sweet affections of love and tenderness. He has purchased and espoused our souls at the rich price of his precious blood, and here comes to take possession of our hearts,—to warm and inflame them with his love. As a generous spouse, he gives to us all his treasures, and puts us in possession of his whole self. He has prepared for us an eternal happiness with him in the kingdom of heaven; and, as if that were not enough to manifest his love to us, he comes to reside with us here on earth, and make us, even here, one with himself by the participation of his sacred body and blood. He looks upon us as his own, and as such he dearly loves us. He calls upon us,—he knocks at the door of our hearts, and says to us: *Open to me, my sister, my love, my dove, my undefiled one,* (Cant. v.) He has now entered our house, let us then give our heart, our whole soul to him, and from this moment continue faithful to our heavenly spouse. Away all inordinate and worldly affec-

tions, and love of creatures. They must not be put in competition with Jesus Christ, nor must our hearts be divided between him and the world. To do this, would be a very ungrateful return to that love he has for us, and would deprive us of all the blessings he is desirous to confer upon us. Let us take care, having now been so highly favoured by this heavenly spouse, that we are not wanting in reciprocal love and duty to him. Every time we receive him in the holy sacrament, he gives us a fresh proof of his affection. How ought this to stir up in us the warmest affections of sincere love towards him. If it is a property of love to seek in all things to please the party beloved ; if we truly love him, our love will certainly induce us to do every thing to please him ; that loving, pleasing, and serving him here, we may rejoice in the eternal enjoyment of him hereafter.

ASPIRATIONS AND RESOLUTIONS.

O Jesus, my adorable Saviour, the beloved Spouse of our souls, whom I have now received in this most holy sacrament ! it is here, dearest Lord, it is at this sacred table that thou art pleased

to contract an alliance with us. Here thou dost regard us with an infinite tenderness,---here thou takest care of our nearest and dearest concerns,---here thou dost communicate thyself to a heart well-disposed, and dost replenish it with heavenly delights. But, O my Saviour and my dearest Lord! thou art a spouse of blood according to the expression of thy holy word: the sacred bond of thy alliance is founded on my soul's becoming a sacrifice; nor can it be thy spouse without becoming a victim to thee. May my soul become thus a sacrifice or victim, daily immolating itself on the altar of divine love. Happy victim, which passing to thy heavenly nuptials, O divine Lamb, by a perpetual mortification and self-denial, is wholly occupied on earth in thy wonders and thy sufferings, persuaded that it cannot enjoy thee in heaven, unless it suffers with, and for thee on earth.

Such, O divine Spouse of my soul, do I offer myself to thee. O may I be inseparably united to thee by the indissoluble bond of love. I will love thee, O beautiful and amiable Spouse. Thou art all charming,---all love,-- and all desire. Ah! can I be insensible to the charms

of thy love? O win my heart, and charm all the powers of my soul, that entirely forgetting all earthly things, I may adhere to thee alone, and live to thee only. O Jesus, beautiful above all the sons of men! how despicable and to be condemned are all creatures when compared with thee? I will seek thee only; ---I will desire nothing but thee, for thou alone canst satisfy the desires of a soul who loveth thee. My heart was made for thee, O may it ever be unquiet till it rest in thee by the love and fruition of thee. O chaste and pure Spouse, Author and Lover of Purity! preserve my Soul from the filth and stain of sin, and from whatever may be displeasing to thee. Purify me from all inordinate affections and desires, that I may seek to please thee only, and remain for ever faithful to thee.

Pater, Ave, Gloria Patri, &c.

A SECOND SOLILOQUY;

OR,

*Elevation of the Soul to Jesus Christ
in the blessed Sacrament, after Com-
munion.*

WHEN I consider, O my adorable Saviour!---when I reflect on the many favours and benefits thou daily bestowest upon me, have I not reason to confess and acknowledge thee to be my sincere friend, and best benefactor? How dost thou multiply thy mercies to me?—When I would call to mind thy favours, they appear innumerable; they even overwhelm me with their greatness. Thy goodness, O my God, extends farther than thought can reach, for I am lost, as in an abyss, when I contemplate on it. Why, O my dearest Lord! why so much bounty?---why so much love to me, so vile a sinner; to one so undeserving?---why, --- but that thou mayest magnify thy mercy beyond any merit of mine, and by an effect of matchless love make me eternally happy with thee. Ah! how many times have I experienced from thee the most

tender friendship in my regard! All my ingratitudes,—my strange insensibility of thy love, have not made thee abandon me. Thou still seekest after me, and, as if my friendship could add any thing to thy essential happiness and glory, thou dost call and invite me to thee. Thou suest for my love, and to gain it, hast given thy very self to me in this sacred mystery of love, as a bond of that eternal friendship thou desirest to contract with me. O divine friend of my soul!—my life, and all my good!—shall I doubt?—shall I hesitate even for a moment, whether I ought not to love thee again; or whether I ought not to value thy friendship above ten thousand worlds, and above all creatures whatever? Ah, dear Lord, make me truly sensible of the happiness I enjoy by having thee for my friend; and, O may I be ever grateful to thee for the same. What would have become of us, O my soul, on a thousand occasions and difficulties, had not Jesus interposed between us and danger?—had he not freed us from those difficulties? Let us confess then, with the warmest sentiments of gratitude and acknowledgment, that he is our only true friend. He loves us

with a disinterested friendship, not for his own sake but for ours, and to make us eternally happy with himself. O happy friendship between God and a devout soul!—Friendship, sealed and confirmed by receiving his sacred body and blood! Let us desire,—let us embrace his friendship, my soul,—let us strive to gain it,—and when gained, let it be our utmost care to maintain and conserve it.

Jesus is not only our best friend, he is also our brother. O what an amiable quality in him! and divine favour and honour to us! to have him for our brother who is the Son of God, God himself! Ah, my soul! with what sentiments of humble love and acknowledgment ought we to be filled when we reflect upon this?—What confidence may we not have in him? If *brother* be a title of love and affection, how does Jesus Christ make good this title in this sacred mystery? O my adorable Saviour---my friend and my brother!—O that I could, in some measure, correspond to thy love and bounty! By how many sweet and endearing ways dost thou seek to draw my heart to thee? Ah, shall I not be ravished with the love of thee, my brother, who thus givest me thyself as an as-

surance of bringing me, one day, to an eternal inheritance with thee and thy heavenly Father? Burn, O my soul!—let my heart be totally inflamed with love of him, who thus loveth thee. He is truly our brother;—he is more,—he is our spouse,—he has chosen us to be all his, and has espoused us in eternal love. He loved us from the beginning, and he loves us to the end.

O divine Spouse of my soul! to thee do I address myself with an humble confidence in thy bouniy. O how full of sweetness and consolation art thou!—Thy sacred body and precious blood afford comforts and delights infinitely above what this world or all creatures can give. If thy blessed name be as oil poured forth, as thy holy Spouse in the Canticles declares, so is thy most holy sacrament. It heals,—it enlightens,—it softens by its holy unction all bitterness, and renders thy sweet yoke altogether amiable. Ah, divine Saviour! draw me to thee; grant that I may, not only walk in the paths of thy commandments, but that I may run after the sweet odour of thy perfumes in the way of a perpetual sacrifice of myself to thee, and a continual adoration of thee.

O Jesus!—thou most dear and amiable spouse of my soul! unite me intimately to thee. May nothing ever be able to separate me from thee, and may I place all my felicity in thee, who art the only delight of my soul. Thou hast filled me with the good things of thy heavenly table; henceforth may I never hunger or thirst after any thing but thee.

Adorable Spouse, whom I have had the honour and happiness to receive in this sacred mystery of love, make me ever faithful to thee. Penetrate my heart with a due sense of thy immense bounty and goodness; may I dissolve in tears of joy, gratitude and admiration, at this thy inconceivable condescension. While thou reposes in my heart, may the precious ointment of true humility perfume thy abode, with that sweet odour which may make it agreeable to thee. Be thou to me, O my beloved Jesus, a bundle of myrrh; remain with me, and may all the powers of my soul be recollected in thee. How full of sweetness art thou, O my dear Saviour, to a soul who loves thee! continue to communicate thy sweetness and thy graces to me, O thou only true life of

my soul, that I may love, adore, possess and enjoy thee for ever and ever.
Amen, O my God and my all, *Amen*.

To the blessed Virgin.

O blessed Lady!—mother of mercy!—powerful protectress of all who implore thy intercession, I humbly beg that thou wouldest intercede for me. Obtain for me a deep sense of the favour I have received, that united to my God, I may daily increase in his love. May I, like thee, O glorious mother of Jesus, die to all creatures;—die to all the world, and neither think of,—wish for,—or desire, any thing but his pure love. As the divine spouse of my soul, may he be my sole delight, my only hope, and all my treasure. By thy holy prayers and intercession I hope to obtain my request. Thy divine Son refuses thee nothing, hear me then, O virgin mother of God, and may my soul rejoice in the happy effects of thy powerful intercession, now, and through all eternity.
Amen.

THE THIRD DAY.**MEDITATION.**

*On Jesus Christ in the Blessed Eucharist,
as our eternal Life, our Happiness,
and our last End.*

FIRST POINT.

Jesus Christ our eternal Life hereafter.

LET us now consider Jesus Christ as the true life of our soul, and reflect that he is actually so, by giving to us his own truly life-giving body and blood. Happy Christian and devout soul; thus made a partaker of him who alone *is*, and can give *eternal life*! His sacred body is that *living bread* of which he himself says: *I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh for the life of the world.* (St. John vi.) By him we live a life of grace here; and with him we shall live a life of glory hereafter; for in him is true life, and without him we shall die.—
Die, alas! in sin, and be for ever mis-

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rable.--Our souls can no more live a spiritual life here without its proper spiritual nourishment, than our bodies can live a corporal life without proper food, meat and drink. The true food of the soul is the grace of God; which is abundantly communicated to us in this holy sacrament. Here we may consider the infinite bounty of God to us, who has called us to be heirs of eternal life, and becomes a pledge and assurance that we shall one day happily enjoy it. What greater or more assured pledge could he give us than his only Son Jesus Christ, whom we have received in this divine and ineffable mystery? By worthily receiving him, the devout soul may say with St. Paul: *I live, now not I, but Christ liveth in me,* (Gal. ii.) This is true life,---that life which all ought to aim at; but where, alas! shall we find it, if we do not seek it at this sacred table of Christ's own institution. Here it is we shall find life, and receive it more abundantly by the graces he here communicates. To desire life is a natural principle, an instinct which man brings with him into the world, and is common to him and to all living creatures. But man as a Christian ought to

have the same, or more earnest desires of a spiritual life, that life which will last for ever. These are the sentiments wherewith our hearts ought to be filled, both before and after communion. And if a desire of eternal life brings us to the holy sacrament, the same desire ought to make us careful to preserve and maintain it after we have received, and not rashly or wilfully lose it again by sin. A man who has forfeited his life by his crimes, and received a gracious pardon, will be careful not to forfeit it again by wilfully committing the same crimes. And shall we, after having received spiritual life in this adorable mystery, lose it by mortal sin? The very thought thereof must make every serious Christian tremble. Our utmost endeavours then after communion must be to co-operate with the grace we have received, —to be mindful of the favour done us, —to serve God with greater zeal and fervour, —to love him more ardently, —and to adhere to him constantly, —and to serve him most faithfully to the end of our lives. Thus we shall find Jesus Christ in the blessed sacrament to be our life, and live happily with him for ever.

ASPIRATIONS AND RESOLUTIONS.

O Jesus, my sweet Saviour, — true life of my soul! I adore thee in this sacred mystery, as the way, the truth, and the life. Thou art that life after which I ought to aspire. Thou art that life by which I live, and without which I die.— Thou art the way I ought to follow,— the truth which I ought to hear,—and that true life which I seek after and wish for. As the way, thou leadest us;—as the truth, thou dost instruct us;—and as life, thou dost vivify and animate us. And it is particularly in this adorable sacrament, that thou dost exercise these admirable functions. O sure and certain way, which we cannot quit without falling into darkness and mistakes.—O truth, which we cannot doubt of, without falling into error—O Life, which if deprived of, we must die; let me for ever adhere to thee and possess thee.

O holy, safe and sure way!—way of peace and justice;—way of wisdom and equity;—way, which conducts us to heaven, and leads us to the mansions of eternal bliss, and the enjoyment of God himself;—thee will I follow,—in this way I will walk,—till I happily arrive at

the mount of God. O eternal Truth, born in heaven and before all time,—born on earth to regenerate and instruct us;—I receive, I embrace, and most readily consent to thee. O truth, speaking to the heart,—O truth, the helmet of salvation, and strong buckler of defence against all the assaults and wiles of our enemies,—I submit to thee,—I desire to be enlightened by thee;—O come, and illuminate my understanding, and inflame my will.—I will hearken to none but thee,—I will hear none but thee, and thee only will I follow.

O divine life, who alone canst satisfy my desires,—O life, who art the inexhaustible source of all grace,—Jesus—my Saviour, the resurrection I hope for, and the crown I expect; may my life be hidden with thee in God;—may I be crucified and die with thee, that I may live only in thee, and for thee. O Jesus,—thou who livest in me, whilst I live in this mortal flesh, may I live in a perpetual faith and adoration of thee in the divine Eucharist, admiring without ceasing the excessive greatness of thy love to me, which has made thee die to redeem me, and to give thyself to me in thy holy altar, that I might live by thee.

It is thus I desire to live by thee, my adorable Redeemer and Saviour ! For this I will die to all creatures,--to the world,--to myself,--and to every thing else that is not thee.

Pater, Ave, Gloria Patri, &c.



SECOND POINT.

Jesus Christ our Happiness.

AS the possession of happiness is what all men naturally wish for, and seek after, let us seriously consider where, and how it is to be found. The result of this consideration will be, that we shall find it no where but in Jesus Christ, and by adhering to him. He is the source of true happiness ; in vain then do we seek for it in any thing but him. As true happiness consists in satisfying our desires with the enjoyment of what we love and seek after ; it is in him alone, and in the enjoyment of him only that our desires can be fully satiated. Here is not to be understood a false worldly happiness, or the satisfying our inordinate desires and inclinations in the

enjoyment of worldly pleasure. Ah! no, far be it from the thoughts or inclinations of a serious Christian, to seek for happiness in the world of creatures. The serious and devout Christian will seek for happiness in the love and service of God. There he will find it, and more especially perceive and enjoy it in the holy Eucharist,---in receiving Jesus Christ, the endless source and fountain of all good. To a heart warmed with the sincere love of God, and aspiring after happiness in him, Christ graciously and abundantly communicates himself, and fills it with such interior comforts and sweetness, as ravish it with delights infinitely and beyond comparison superior to any thing the world can give. If we consider who it is we have received in this holy sacrament, --- Jesus Christ, who gives himself to us, and with himself all the treasures and happiness of heaven,---ah! what comfort, what pleasure and satisfaction shall we not find in him? Here we may lose ourselves, as it were, in the sweet contemplation of his goodness and our happiness, and have a foretaste of what we may hope eternally to enjoy in heaven:---a happiness which this world can neither give to us, nor

take from us. Let us then entertain ourselves with these reflections ;---let us raise up our hearts to him with sentiments of love and acknowledgment, and in the most devout acts of praise and thanksgiving. Let us set an inestimable value on this happiness ;---let no inordinate love of the world or affection to creatures deprive us of it,—rather let us contemn and despise all things in this world, and with St. Paul, count all things as filth or dung, that we may gain Christ, and be happy with him.

ASPIRATIONS AND RESOLUTIONS.

Where shall I find happiness but in thee, O adorable Saviour of my soul ?---where,- -but in thee, thou endless source of bliss ? Thou hast created me, O my God ! to be happy with thee ; and thou thyself art the great and noble end of my being. But as the happiness of enjoying thee in heaven is reserved for the other world, thy bountiful wisdom has appointed the admirable means of being happy, even in this life, by the participation of thy sacred body and blood in these mysteries of the divine sacrament. O, how adorable are the ways of thy

wisdom! --- how strongly endearing are the ways of thy love! --- What an happiness thus to receive, thus to possess thee, who art the never-failing fountain of all good. O my happy soul! be sensible of the favour done thee, and be ever grateful for the same.

O Jesus! --- my life, --- my hope, --- my desire, and all my bliss, --- I will never seek for happiness out of thee; for, alas! I shall never find it but in thee. --- The world cannot give it, --- all creatures are void and empty of it; --- why, then should I ever seek it in the world, or from creatures? --- O my God, correct an error so contrary to thee, and so prejudicial to myself. It is in thee alone, O thou repose and comfort of my soul! that I can find what I seek, have what I want, or possess what I desire --- It is in this adorable sacrament that I enjoy thee, --- and that thou givest thyself to me. --- O sovereign bliss of angels and men, how great reason have I to exult and rejoice for this wonderful effect of thy immense bounty? --- Here will I rest, --- here will I dwell --- and permit me, dearest Lord, to remain at thy adorable feet, and sweetly contemplate the wonders of thy love. O make me sensible

of the happiness I enjoy in thee. Thou who hast communicated thyself to me, unite me intimately to thee.—Make me one with thee;—totally transform and change me into thyself. May nothing ever separate me from thee, and then I shall be for ever happy in thee ; then shall I live,—I in thee,—and thou in me.

Pater, Ave, Gloria Patri, &c.

THIRD POINT.

Jesus Christ our last End.

LEAVE this third and last part of our meditation be dedicated to the reflection and consideration of Jesus Christ as our last end,—the centre of our hopes,—the consummation of our wishes —and the full enjoyment of our desires. He is the great end we are ultimately to seek, and to look upon all other things as so many means to obtain this end, and as such to be made use of, valued, and esteemed. How many excellent means has the divine wisdom and goodness afforded us to arrive at that bliss for which he has made us ? This wisdom, this goodness shine with great lustre, and appear

admirably conspicuous in the blessed Eucharist, wherein Christ in a wonderful and ineffable manner truly gives us himself, his sacred body and blood, as the most certain way to arrive at this end. O wonderful, adorable economy of divine wisdom and goodness! and proper subject for the devout soul after communion, to consider, that He, for whom alone she was made, gives and communicates himself to her, in whom and by whom she enjoys and possesses this great and desirable end. If proper and certain means are always to be thought on and provided for by those who propose to themselves the obtaining some great end, how frequently and fervently will the serious Christian, who is desirous of obtaining eternal happiness, have recourse to Jesus Christ in this holy sacrament, that he may obtain what he seeks for? To consider Jesus Christ as our last end, and considering him conducting us himself to it, is proof that we can never sufficiently admire, praise, and adore his love and goodness. By him we are secured against all dangers, --- freed from all fears and apprehensions, — and armed against all the assaults of our enemies. In him and with him we walk in

the way, — the truth, — and the life. Under his conduct, guided by his holy spirit, and strengthened by his sacred body and blood, our pilgrimage will be made easy,—our journey pleasant, --and by constant perseverance in his holy service, we shall happily and safely arrive at our wished-for port. Let these considerations, O Christian soul, animate and encourage you under all seeming difficulties. Often have recourse to Jesus Christ in this holy sacrament: let him be the whole and ultimate object of your wishes and desires,—the end of all your labours and endeavours,—and from him you will receive, particularly in this sacred mystery, all the help and assistance you can stand in need of; and, in his good time, find your wishes satisfied, and all your labours crowned with success, in the eternal possession of him, your great, your last and happy end.

ASPIRATIONS AND RESOLUTIONS.

I adore thee, O Jesus, in this most holy sacrament, as my great and last end ;—as the *Amen* and accomplishment of all thy gracious designs in our regard.—It is in thee, adorable Saviour of the

world ! that the eternal decrees of our redemption are fulfilled. I behold thee, and adore thee, as the consummation of all my wishes and desires : for what is there in heaven to wish for but thee, and what can I desire on earth but thee ? Thou art here truly present in this sacred mystery. Here I possess,---here I enjoy thee.---O life, bliss, and ultimate happiness of my soul ! how rich am I in possessing thee ! Ah ! my God, and my all ! Thou art only what I wish for,---thee alone will I seek,---in thee shall all my desires centre. O ! when shall I come to see thee face to face,---to see and know thee as thou art, and as I am known ? O ! when, freed from all impediments of creatures, shall I happily enjoy thee, my last end, when time shall be no more ; when I shall eternally possess thee in heaven.

Ah ! dearest Lord, till that truly happy and desirable time shall arrive, let it be my only delight, to receive thee in this sacrament of divine love. Here will I prostrate myself before thy hidden sacred majesty, and offer my heart to thee, that thou mayest inflame it with thy love, and that I may sacrifice myself and all that I am to thee. Thou

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alone, O Jesus, art worthy of my love. Heaven, earth, and sea, are all nothing without thee, nor can I be happy on earth, or in heaven itself, but with thee and by thee.

Come then, Lord Jesus! come quickly and satisfy the desires which thou thyself hast given me. I could not have them but from thee; happily finish in me what thou graciously hast begun in me. Make me constant and faithful to thee to the end of my life. By thy most precious body and blood confirm and strengthen me in my good purposes and resolutions of loving and serving thee. Having received thee, dear Jesus, in this sacred mystery, may I walk worthy of thee. O may I daily increase in thy love,—advance in virtue, and more and more please thee. O thou beginning and end of all! may I cease ~~to~~ be, when I cease to be all thine. To thee I give myself totally and without reserve; grant that I may thus be always thine here and hereafter, now and for evermore. *Amen,*
Amen.

Pater, Ave, Gloria Patri, &c.

THIRD SOLILOQUY,

OR,

*Elevation of the Soul to Jesus Christ in
the blessed Sacrament, after Commu-
nion.*

COME, O my soul ! let us contemplate this adorable mystery, and entertain ourselves with the wonders of our God : let us admire his great and unspeakable love, and praise him for this marvelous effect of his bounty. But where shall we find words to express these words, or thoughts capable to conceive them as we ought ? O boundless ocean of charity !—overflowing fountain of divine love !—what admirable ways hast thou contrived to draw our souls to thyself ? Thou hast prepared for our entertainment a feast of miracles where thy sacred body is our food, and thy precious blood our drink. Listen, O my soul !—hark—how graciously does he invite every one, and wilingly excludes none from his table. *Come to me, says he, all you that labour and are oppressed by the weight of your sins ; come, and I will refresh you with*

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divine nourishment, and free you from the load under which you labour.—Come unto me all you who *hunger and thirst*; come unto me, *and I will refresh you*.—Come all you who are weak,—come, that you may be strengthened by heavenly food. Come, you who are strong,—that you may become stronger, and daily increase in the love of God.

Thus, O my soul! does our gracious God invite us, and have we not been at his sacred table?—Have we not entered the palace of his tabernacle, the holy seat of his most glorious residence? what wonders have we there beheld?—what rich favours has he conferred upon us?—Did we not see the Lord of Glory, covered with the appearances of bread and wine?—There does the Son of God, O stupendous mercy! communicate himself to us unworthy sinners. Can I, O dear Redeemer! consider these wonders, and not be transported with admiration of thy love? O God, I acknowledge thy unerring veracity, and am ready to believe, if possible, still greater wonders. Shall we refuse to believe truth itself, because his goodness exceeds our capacities. Ah! it is thy very self, O blessed Jesus, we here

see and adore in this holy mystery. It is thy infinite wisdom, O Lord! which has contrived this amazing and impenetrable mystery; and it is thy more than infinite goodness that imparts to us so dear, so tender, and so rich a blessing.

But what am I, my God! so unworthy a sinner, that thou shouldst thus regard my wretched dust?—What is all the world in comparison of thee, that thou shouldst thus abase thy glorious self?—It is for our sakes, and to draw us to thy holy love, that thou givest thyself to us, and graciously vouchsafest to dwell among us. O thou eternal Lord of life and glory!—my joy and my portion in the land of the living!—what hast thou prepared in heaven for thy servants; giving them as thou dost, such a pledge of thy love in this life?—O what may we not expect to be reserved for us in thy kingdom, who givest thyself to us in this place of banishment?—Ah, dear and adorable Redeemer!—when will that happy day come, when my eyes shall behold thee without a veil, displaying to the blessed all thy glories? O may these clouds and shadows quickly pass away, that thy beams may shine on me with their full brightness.

Nor does, O my soul! the Son of God not only visit, but also constantly dwell with us upon earth. He whom the heaven of heavens cannot contain! does he not take up his residence in our little tabernacle? Yes, he does; and not only so, but he is also our God to go before us, and our very food to nourish and preserve us. O my soul!-- happy soul, redeemed by the blood of Jesus, and thus nourished with the flesh of his sacred body! Ah! why do not you dissolve and melt away in tears of joy, for being so much regarded by Jesus our Saviour? At least dissolve into tears of sorrow, for having so often had so little regard for him. Ah, let us tremble with an amorous reverence, when we approach the holy altar of God, and appear in the presence of his awful majesty. At our return, let us give way to the overflowings of our heart, whilst we say in our mind: here I have my God,---my great and glorious God, ---who merely out of love, thus gives me himself as the pledge of my salvation. Be altogether inflamed, O my soul! with love ---with joy---and hope. Having quenched thy thirst at this spring of life;---having thus tasted of the sweetness of thy God, and felt his delicious sweets flow

gently on thee, open thy breast, that they may freely run and diffuse themselves over all thy powers; that refreshed with these heavenly streams, thy heart, barren of itself, may be changed into a fertile land; fruitful in pious thoughts and holy words, producing the excellent fruit of good works. May it be fruitful to thee in thine own improvement;—fruitful to thy neighbour, by thy good example.—No more ingratitude to so gracious a Saviour,—no more neglect or abuse of his bounty.—Away,—begone worldly, false pleasures, for Jesus, my God, has taken possession of my heart;—he has himself gone in, and sealed it up for his own service.—What greater favour can God himself bestow upon us, since he can give us nothing greater than himself.

Since thou art, O Jesus, to me my God and all things, what can I think of or wish for more? O sweet and charming words—*my God and all things*.—O may these blessed words dwell on my tongue, and be for ever laid up in my faithful memory. Wherever, my soul! we may be in this world, and whatever employment may take up our time; let our inward eyes always look up to God,

and long for that happy day, when we shall clearly see what we are now to believe;---that God is our great end;---that it is he alone can make us happy;---that he is our Lord,—our God and all things.

To the blessed Virgin.

To thee, O holy Virgin, mother of my Saviour! I now have recourse, in confidence of thy great and powerful intercession. Thou art truly the advocate of sinners; take me, therefore, thine humble client, under thy protection. Pray for me, that I may faithfully correspond to the graces I have received, and be constant to the good purposes and resolutions I have made. Having consecrated myself to the service of my God as my great and last end---having received the adorable body and blood of Jesus Christ, may it confirm and strengthen me against all the assaults of our enemies. Be thou with me, O Queen of Heaven,---help of Christians!---and I shall not fear. I trust that by thy holy intercession I shall obtain the pardon of my sins, an increase of grace, a happy final perseverance in the love and service of God, and thereby glorify him for ever in thy blessed company, amidst all the saints in heaven. *Amen.*

A devout Prayer after Communion.

I Give thee thanks, eternal Father, for having, out of thy pure mercy, without any deserts of mine, been pleased to feed my soul with the body and blood of thy only Son our Lord Jesus Christ: and I beseech thee that this holy communion may not be to my condemnation, but prove an effectual remission of all my sins. May it strengthen my faith,--encourage me in all that is good,--deliver me from my vicious customs,--remove all concupiscence,--perfect me in charity, patience, humility, and obedience, and in all other virtues. May it secure me against all the snares of my enemies, visible and invisible,--prudently moderate my inclinations both carnal and spiritual, closely unite me to thee, the true and only good, and happily settle me in unchangeable bliss. And I now make it my hearty request, that thou wilt one day admit me, though an unworthy sinner, to be a guest at that divine banquet, where thou, with thy Son and the Holy Ghost, art the true light,--eternal fulness, --everlasting joy,--and perfect happiness of all the saints, thro' the same Jesus Christ our Lord. Amen.

Another.

WOUND now, dear Jesus, my heart,
and all that is within me, with thy
love and perfect charity, that my soul
may languish and melt away in the de-
sire of thee. May all my affections be
fixed on thee, the eternal good;—may
my thoughts ever dwell in thy mansions
of happiness, and my soul long to be
dissolved and be with thee. Grant, O
my God, that my heart may ever hun-
ger after the bread of angels,—the ban-
quet of blessed souls,—our daily and
divine bread, abounding in all sweetness
that can possibly delight the taste. May
my soul now delight to feed on thee,
and my bowels be filled with thy sweet-
ness, who art the bliss of the angels.
May my soul thirst after thee, the origin
of life,—the source of wisdom and know-
ledge,—the fountain of eternal light,
the torrent of divine pleasure, and fulness
of the house of God. May she ever de-
sire thee,—seek thee, find thee, and go
on till she happily comes to thy presence.
May her thoughts be always fixed on
thee—of thee may she speak,—and perform
all her actions to the praise and glory of
thy holy name, with humility and discre-

tion with love and delight—with ease and affection,—and with perseverance to the end. Thus mayest thou alone be my hope,—my strength,—my treasure,—my delight,—my sweetness,—my joy,—my quiet,—my peace,—my food,—my refuge,—my help,—my wisdom,—my portion and possession, in whom my thoughts and heart may be ever fixed, so as not to be in the power of any creature to divide me from thee. *Amen, sweet Jesus, Amen.*



A

DEVOUT METHOD

OF

Visiting the Blessed Sacrament;
Or fervent Prayers and Acts of Devotion to Jesus Christ present in the Holy Eucharist.

F On entering any Church or Chapel, where the Blessed Sacrament is kept, devoutly kneel before the Tabernacle, and make the sign of the Cross, saying:



In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the holy and undivided Trinity, now and for evermore. *Amen.*

Ant. Come, O Holy Ghost! replenish the hearts of thy faithful, and kindle within them the fire of divine love.

V. Send forth thy Spirit, and they shall be created.

R And thou shalt renew the face of the earth.

Let us pray.

O God, who by the light of the Holy Ghost, hast instructed the hearts of the faithful, grant that by the same spirit we may have a right understanding in all things, and evermore rejoice in his holy consolation: Through our Lord Jesus Christ, who with thee and the same Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Prevent, O Lord, we beseech thee, our actions by thy holy inspirations, and carry them on by thy gracious assistance, that every prayer and work of ours may begin always from thee, and by thee be happily ended, to the honour and glory of thy holy name. Through Christ our Lord. *Amen.*

§ I. An Act of Contrition.

I AM sorry,—O my God! I am sorry from the bottom of my heart for all my sins, purely for the love of thee. It grieves me,—oh it grieves me that I have so unworthily offended thee. Alas! why have I offended thy most amiable goodness—thy inmost adorable Majesty! I am sorry and heartily repent of all my
M

sins from a most sincere love of thee, who art infinitely worthy to be beloved above all things. I desire to love and glorify thee, O my God, for ever and ever, I detest and abhor all my sins, and firmly purpose never more wilfully to offend thee, *Amen.*

§ II. *Acts of Faith, &c.*

MY Saviour Jesus Christ, I firmly believe that thou art truly and really present in the Blessed Sacrament. I believe that it contains thy body and blood, accompanied by thy soul and divinity: --- I acknowledge these truths; --- I believe these wonders; --- I adore thy power, which has wrought them; --- I praise thy infinite goodness, that has prepared them for me, and with holy David I say from the bottom of my heart; *I will praise thee, my God, with my whole heart, and I will recount all thy admirable works. I will rejoice in thee, and bless thy holy name.* In this faith, and with this acknowledgment, I presume now to appear before thee, and, with all possible reverence and humility, adore thee here truly present in this holy mystery. I desire to raise up my soul in

acts of love, praise, thanksgiving, and adoration to thee, my Saviour, my God, and my All.

Hail, sacred mystery of faith!—I firmly believe that thou, O my beloved Saviour Jesus Christ! who wast conceived by the Holy Ghost, born of the Virgin Mary, who sufferedst under Pontius Pilate, who wast crucified, dead and buried; who didst rise again the third day, who didst ascend into heaven, and from whence thou wilt come again with glory to judge both the living and the dead, I believe thou art here truly and really present.—To this faith I captivate my understanding.—In this faith I desire to live and die.

Hail, sacred mystery!—sacrament of hope!—I hope in thee, O divine nourishment of my soul!—refresh, confirm, and strengthen me. Hail, sacrament of love!—I love thee, my chiefest good upon earth, by whom it is given to enjoy all good; and that I might never cease to love thee, thou gavest me thy very self, the ever-flowing fountain of love. O bread of angels! after thee may I daily sigh, and never seek after the husks of earthly comforts. O meat for those who fear the Lord, nourish in

me wholesome fear, that I may reverence thee as my father;—fear thee as my judge;—that I may not offend thee as my father, nor provoke thee as my judge.

Hail, divine Word made flesh!--- vouchsafe to dwell in me, and grant that by purifying and cleansing my soul by thy grace, thou mayest find in me a worthy habitation. Hail, great price of our Redemption!--- suffer not, I beseech thee, that what thou hast purchased by so much love and so many sufferings, may be ineffectual to me. Hail, sacred Viaticum of all who die in the Lord! ---grant that I may always live to thee, and that I may not die without thee. This I beg by that which detained thee here, the love of my salvation. Hail, pledge of future glory!— O that I may so use this sure and sacred pledge here, as not to be excluded from thy glory hereafter.

Before thee, O Jesus, truly present in this most holy sacrament, I prostrate myself, together with all the angels and archangels, with the thrones and all the powers, with the cherubim and seraphim, and with all the heavenly host, saying: *Holy, holy, holy, Lord God of Sab-*

baoth. Praise, honour, and glory, to the Lamb, who was slain, and who liveth for ever and ever.

O supreme Deity! ---O divine humanity! ---O sacred body, saving victim of my soul! I prostrate myself before thee. I most humbly adore thee as my supreme Lord, whose creature and servant I am. Buried in the abyss of my own nothingness, I venerate thy infinite majesty. I rejoice that thou art devoutly adored and praised in heaven and upon earth, by the saints and all just men, and am grieved that thou art so much dishonoured and offended by wicked men and sinners. I even wish I could compensate for their injuries to thee, by the sacrifice of my life.

O my Jesus, what honour dost thou confer upon us poor worms of the earth! How great a condescension, to give us thy sacred body to be our food! What thanks and praises can we render to thee? O sacred High-priest mediating for me! O life-giving Host, who hast redeemed me! O Life, which gives me life! O Flesh, raising me up. O Deity, in which I desire to rest! O sacred Humanity, from which I expect salvation! I desire now to render to thee all those

praises which thy Virgin Mother, all the powers of heaven, and all the saints and just, have ever given, do give, or shall give to thee, through all eternity. O that my heart and voice may be joined to theirs, that by them, and with them, I may in some measure give thee due thanks and praise for this thy exceeding liberality and bounty to me.

O Jesus; my God, I offer to thee all that I am and have: My heart,—my body and my soul—my memory, will, and understanding—my thoughts, my words, and my actions—my whole interior and exterior—all that I enjoy and possess by thy bounty. I offer to thee the firm purpose, which I now make, never wilfully to offend thee. I offer to thee my heart, that it may love thee;—my tongue, that it may praise thee;—my hands, that they may serve thee;—my feet, that they may walk after thee, and all the faculties of my soul to honour thee in this holy sacrament. Receive, dear Jesus, this offering I now make. Transform and change me into thee, and may nothing be able ever to separate me from thee.

O my God, and my Saviour! O dear Redeemer here truly present! have

mercy on me, a poor needy beggar, knocking at the gate of thy mercy seat.—Behold me full of sins and imperfections, and do thou enrich me. I am full of miseries and diseases; do thou heal me—pardon my sins—and forgive my debts. Grant me an increase of grace and virtue. Illuminate my understanding with true faith, and inflame my will with love of thee. May my memory be occupied with the remembrance of thy holy presence.—Increase in thy church the number of thy faithful servants.—Stir up and incite the slothful and tepid to zeal and fervour in thy holy service.—Convert and pardon all sinners. Illuminate all infidels.—Convert all heretics and schismatics.—Comfort the afflicted—Reconcile enemies.—Have mercy on the souls departed, on me, and on every one who have recommended themselves to my prayers.

O Bread of Life! feed me.—O Food of my soul! nourish me.—O Consolation of the Afflicted! comfort me.—O Strength of the Weak! fortify me.—O Health of the Sick! heal me.—O Jesus! be to me a Jesus.

Here striking your breast three times, say devoutly, and from the bottom of your heart,

O Jesus! have mercy upon me.

O good Jesus! spare me.

O most sweet Jesus! be propitious to me a sinner.

May thy mercy be upon me, O Lord, and my God, as I believe and hope in thee. *Amen.*

III.

O Most sacred Jesus! to thee do I lift up my eyes, my heart, and my soul. With the most intimate affections of my heart, I adore thee here truly present. May ten thousand times ten thousand of heavenly spirits ministering to thee, salute thee for me.—May all the angelic spirits ministering about thy throne, unite with me in glorifying thee —May the universal harmony of all creatures join with me in praising and glorifying thy holy name, the shield of our defence, for ever and ever. Thou art worthy, O Lord, my God, to receive honour, praise, and blessing. May all flesh rejoice in thee, and may every

living creature glorify thee. May every one humble himself under thy feet, and may every living soul praise and extol thee, bless and glorify thee for ever.

§ IV.

O Life of my heart, O sweet Jesus, my love! look upon me with an eye of pity, for I am but dust and ashes, a most unworthy creature, and most ungrateful sinner.—Call to mind, I beseech thee, that most bitter passion which thou didst suffer for me.—O my merciful Saviour! leave me not.—O my only refuge! depart not from me.—O my deliverer! come unto my aid.—Bury me, dead to this world, in the wound of thy love-bleeding heart, and hide me from all the attempts of my enemies; that neither life nor death, nor any creature, may separate me from thee; but that my love may remain stronger than death! so that not I, but thou in me, and I in thee, may eternally live in an indissoluble bond of love. O my Lord, my beloved,—most dear, most sweet Jesus! open to me the abyss of thy mercy—vouchsafe to receive me into the number of thy servants, and

grant that I may never forsake nor be ungrateful to thee. Behold my heart! —I present it to thee,—accept it, and let it repose in the wound of thy sacred side. Take it, dear Lord! and there seal it up, that it may not depart from thee. I consecrate it totally to thee. O God of my heart, Jesus my most sweet love! may my heart be associated to thy love-wounded heart, and may it languish with love of thee. There may it rest,—there may it live,—and there may it die in thy love. May it never sleep in coldness and tepidity; but to thee may it pray; to thee may it mourn; and may it honour, adore, and praise thee for ever. —*Amen.*

§ V.

O Most amiable Jesus, my only true and immutable Good! how gracious and condescending art thou! What excess of divine love, that thou shouldst thus give thyself to us in this holy sacrament!—that thou shouldst be here truly present, to receive our lowest, most humble homage and adoration! Ah! what am I, sinful dust and ashes, that I should appear in thy sacred and awful

presence? Thou veilest all thy glories under the familiar forms and appearances of bread and wine, that I might not be terrified at thy grandeur and majesty, but approach thee with confidence and love. Thou takest up thy residence in our earthly tabernacles. Here I may securely entertain myself with thee, and the wonders of thy love. Here I may pour forth myself before thee, lay open to thee all my miseries and my wants, and refresh my poor soul in the streams of thy sweet and incomparable love.

O thou only desire of my heart!—O most sweet and loving Jesus! when shall I happily rest in thee? O come unto me,—take possession of me, that, forgetful of all things else, I may embrace thee my true and only good. O incomprehensible love! when shall I see thee!

—O love!—O fire, always burning and never consuming; who makest thy angels spirits, and thy ministers a flaming fire; who cameſt to bring fire upon earth, and desirſt nothing more but that it be kindled; inflame, burn, and consume me in the fire of thy love.

O my God!—my love!—thou art all mine, and I am all thine.—*My beloved to me and I to him, (Cant. ii.)* O my

God! to thee do I lift up my soul!—thee only do I wish for,—thee only do I seek,—and thee only do I desire. O most amiable and sweet Jesus! replenish my heart with thine inextinguishable sweetness. Thou art immense, and therefore deservest to be loved beyond measure, especially by us whom thou dost infinitely love. Grant, O my Jesus, that I may so totally love thee, as neither to desire to see,—hear,—or enjoy any thing but thee. May all earthly things be forgot in thy sacred presence. May I constantly adhere to thee, O thou sweet Spouse of my soul! and suffer me never to be separated a moment from thy love in time and eternity. O Jesus, my Love, my God, and my All! *Amen, Amen.*

Pater, Ave, Gloria Patri, &c.



ANOTHER
DEVOUT METHOD OF VISITING
THE
BLESSED SACRAMENT.

In Honour of the sacred Mysteries of
the Life and Passion of our Blessed
Saviour Jesus Christ.

For every Day in the Week.

Taken in great Part from a devout French Book,
entitled: *A perpetual Sacrifice of Faith and
Love to the most holy Sacrament of the Altar.*
By a Canon Regular of the Abbey of St.Victor,
at Paris, 1714.

MONDAY.

I. *Christ's Incarnation.*

I Believe thee, O my Jesus ! to be
truly present in this most holy sacra-
ment. I bow down and adore thee, the
same God, who became man for love of
us. I believe it is thou thyself whose
incarnation the angel Gabriel, sent by
God, did announce to the blessed Virgin
Mary, declaring thy coming into the
world. It is thyself, O divine Word !
veiled in this adorable mystery, who was
conceived in her pure and most chaste
womb, by the operation of the Holy
Ghost. Thou art, O Jesus, the Son of

N

the Most High, to whom thy Father has given an eternal throne, and of whose kingdom there shall be no end. I adore thee in this sacred mystery of the incarnation, here continued, as it were, in the holy eucharist. I adore thee in both thy humility and thy love, which thus has made thee the grand sacrifice and victim of the world. In return, O Jesus! I offer myself to thee, to do thy holy will in all things, and render myself a victim to thee, and to be thy faithful servant for ever. *Amen.*

II. *Nativity.*

O Jesus, born of the blessed Virgin Mary in Bethlehem, I adore thee, and believe thee here present in the adorable sacrament of the altar. Thou art the first-born of the blessed Virgin, wrapped in swaddling cloths, and laid in a manger, there being no place for thee in the inn; admirable figures of thy poverty in the divine Eucharist! Thou art that holy infant whose birth was proclaimed to the shepherds by an angel. Thou art the king of heaven to whom the multitude of the heavenly host sing praises. Thou art that great pastor after whom the shepherds went in haste to search, and beheld with joy and gladness. Thy holy church is

become a new Bethlehem, or house of bread, wherein thou dost nourish us with thy sacred body ; where the altar is thy crib and the manger of thy eucharistic birth. Millions of angels wait around thee—Mary and Joseph are as the priests and shepherds, thy faithful adorers. Grant, O Jesus ! that the peace which was announced at thy birth, may be maintained in thy church, and that there may never be wanting to the end of the world holy souls, who consecrating themselves as victims to thy love, may, in imitation of thy virgin mother, lay up in their hearts all thy great mysteries, particularly this of the holy Eucharist, infinitely surpassing that of all the rest. *Amen.*

III. *Circumcision.*

I believe thee truly present in the holy sacrament, O my Saviour, circumcised and named Jesus. I adore, under these sacred veils, the same body which suffered from the circumcision knife, and the same blood which issued from thy sacred veins. It was thus, O Jesus ! thou didst begin the great sacrifice of thyself. It was thus, O divine victim ! thou didst consecrate thy entrance into the world by a ceremony equally painful

and humiliating. But what ! O Lord ! must thy innocent body bear the punishment of our sins ? must thy virginal pure blood be so early shed for us poor criminals ? must the Lord of life be destined to die upon a cross ? must the great Sovereign of all, and who is above all laws, submit to a law the most servile ? O prodigy of humility ! This thou didst in thy circumcision, and it is what thou continuest to do in the holy Eucharist. In this mystery I adore thee, no less as a Saviour and victim than in the other. O my God, and my love ! may thy wounds save me ;—may thy precious blood wash and cleanse me ;—may thy holy name Jesus, which contains so much grandeur and so many excellencies, give me life.—May thy sacred body finish all my sorrows, and be as a sovereign balsam against the corruption of my vices. *Amen.*

Pater, Ave, Gloria Patri, &c.

TUESDAY.

I. *Christ's Manifestation.*

O Divine Jesus, who wast adored by the wise men coming from

the east, I adore thee here present
in the august sacrament of the altar.
Thou didst enlighten the Gentiles by the
appearance of a star. Thou didst draw
them to thy sacred feet, and didst there
receive their lowest homages, and de-
vout presents, when, falling down, they
adored and offered to thee their gifts,—
gold, frankincense, and myrrh. But,
what is this to the grace of the holy
Eucharist? Thou art born,—not once
only, but every day;—not in one place
only, but in an infinity of places. We
need not pass the seas nor the deserts,
nor need we undertake long and perilous
journeys, to find thee out and adore thee.
Thou thyself descendest from heaven to
be present with us, and to search after
us. The wise men by a star obeyed thy
call, and thou comest at the priest's
pronouncing the words of consecration.
O excess of love and charity! It is but
just I should, O Jesus! imitate the faith
of these holy princes, and offer thee as
presents, the gold of pure love,—the
incense of fervent adoration,—and the
myrrh of continual mortification and
penance. Alas! my God, and my All!
I have nothing,—I am nothing of my-
self. Do thou then give me wherewithal

to offer to thee. It is thou, O divine wisdom, who givest the gold of charity purified by the fire;—it is thou, the true high priest, who dost offer the most sweet smelling incense,—and as a victim, the myrrh of a most excellent sacrifice. From thee alone I can have, and of thee alone I ask these heavenly gifts; O may thy bounty bestow them upon me.

II. *Presentation.*

O my Jesus, the victim of victims! presented in the temple of Jerusalem, I adore thee in this holy sacrament. In thy presentation thou didst fulfil the law, without being subject to it. Thy virgin mother presented thee;—thy eternal Father received thee;—and thy priests are appointed daily to offer thee in the blessed Eucharist. As a first-born, thou wast consecrated to the Lord, and thou dost consecrate all those who are born of thee by baptism. Thou art the truth, signified by the turtles and young pigeons offered in the sacrifice of purification; and in the sole offering of the eucharist, thou art the whole host, and the perfection of all sacrifices. O my Jesus! what sacrifices offer themselves with thee! Holy Mary offers thee and herself; — Saint Joseph re-

nounces all the right, which, in quality of the spouse of thy virgin mother, he might have over thee:—devout Simeon receiving thee in his arms, sacrifices his life, and dies with love and joy;—the prophetess Anna, who had passed her days in the temple, having seen thee is no longer of this world, but a victim sighing after heaven:—O that some spark of these sacrifices might reach me, or rather that thou, who didst kindle these holy fires in their hearts, and gatherest them together in the holy sacrament, might inflame my heart with the same divine ardour. Grant, that in order worthily to communicate and receive thee, I may approach to thy holy altar with that justice,—that respectful fear,—that consolation of the Holy Ghost with which holy Simeon was filled; and, O that like him, I might expire in love, after having possessed thee in the most sweet and amiable of all thy mysteries.

III. *Flight into Egypt.*

O My dear Jesus, who wast carried into Egypt, to avoid the persecution of Herod, I believe thee to be present in the blessed sacrament, and

therefore most humbly adore thee. O divine Saviour! thou wast no sooner born, than thy sacred life was sought after. Thou layedst aside that power by which thou couldst easily have taken just vengeance on thy persecutor. Thou didst choose to fly as more conformable to that humility thou wouldest teach us. Thou didst not thyself give advice to St. Joseph of the persecution, but by an angel, that thou mightest observe a silence suitable to thy infant state. Thou wast taken into Egypt, didst remain there, and returned again to the land of Israel according to the orders of heaven. Here I behold, O adorable Saviour! in the holy sacrament, a perfect model of thy obedience, but with this difference: In thy flight into Egypt, O my amiable Jesus! holy Mary, Joseph, and an angel, dispose of thee, and regulate all thy motions; but, in the holy eucharist, alas! how many unworthy priests exercise their ministry in regard of thee? If there are, O Lord, at this day many Herods who persecute thee; may there be also more holy souls, who as so many innocent victims daily sacrifice themselves to thee: and may I, from thy holy example in this mystery, learn, in ail occurrences of

life, to depend entirely upon, and to obey all the orders of thy Providence.
Amen.

Pater, Ave, Gloria Patri, &c.

WEDNESDAY.

I. *Christ's Baptism.*

ADORABLE Jesus! baptized by St. John in the river of Jordan! I believe thee to be here present, and adore thee in this holy sacrament. Thou didst go, O Jesus! among sinners to be baptized. Thy holy precursor had reason to refuse that ministry in thy regard; but thou didst command him, as thou wouldest fulfil all justice. He obeyed,—he baptized thee. The heavens were opened, and the spirit of God descended upon thee in form of a dove, and a voice was heard, saying: *This is my beloved Son in whom I am well pleasrd.* I behold all this in thyself, O Jesus! here in the blessed eucharist. Thou art not less humble, when the priest consecrates, touches and receives thee, and gives thee to those who communicate,

than when the Baptist poured the water of Jordan on thy sacred head. O that I might seriously endeavour to imitate thy holy precursor, in a holy and penitential life! Fill my soul, dear Jesus, with these sentiments, with these dispositions, every time I receive thee in these sacred mysteries; and the more so, as the heavens are no less open at the time of consecration, — the Holy Ghost is equally present, and thy eternal Father takes no less complacency in thee, than at thy sacred baptism in Jordan. Thou art here truly the well beloved Son of thy eternal Father; O, may I always be pleasing to thee. *Amen.*

II. *Fasting.*

O divine Jesus, fasting and tempted in the desert! I believe and adore thee in the august sacrament of the altar. Thou wast led by the spirit into the desert, where thou didst fast forty days and forty nights. Thou didst permit the devil to tempt thee, and to carry thee to a pinnacle of the temple, and to a high mountain. Adorable Jesus! let me prostrate myself at thy sacred feet in surprise and astonishment at these thy wonderful humiliations. They are, V

my Saviour! truly astonishing, but not equal to what thou dost too frequently receive from sinners, who abuse and unworthily receive thee. O may I never be of the unhappy number of those who thus insult thy adorable person. Let me always render thee that profound respect and reverence which is due to thee. Make me comprehend and understand, (as thou didst declare to the devil) the vanity and emptiness of all worldly grandeur. Make me sensible of the force and efficacy of thy divine word, and the strength of this heavenly bread, that armed with this holy sacrament, I may be invincible to the assaults of the devil, and never more suffer him to prevail over me. *Amen.*

III. *Preaching.*

O Jesus! who hast given us so many admirable instructions in thy divine sermon on the mount, I adore thee present in the holy sacrament. It is from thy sacred words delivered to thy disciples and followers, that we are instructed in our preparation, and in the right use of this adorable mystery. Thy sacred body and blood is what renders thy mi-

nisters the salt and light of the world. It is by thee, in this august sacrament, it is by this bread of life that we obtain the grace of the eight beatitudes. By thee we are taught and enabled to quit and to suffer all things;—to love our enemies;—to endeavour to be perfect as our heavenly Father is perfect;—to give alms;—to pray and to fast;—to place our treasure in heaven;—to avoid all superfluous cares and solicitudes;—not to judge rashly of our neighbour;—to walk in the narrow way;—and, to build our house upon a rock. It is by thee, O Jesus! in this admirable mystery, that we are fortified, and obtain strength to practice those lessons thou hast taught us. O my adorable Saviour! thou hast all authority to teach, and power to enable us to observe, thy divine laws. Assist my poor, weak, and feeble soul, and fix it upon the solid foundation of the glorious mystery of the eucharist, which we can never too much respect and reverence, as it is the law and rule of life; that fountain of grace thou hast placed in thy church, and which perfects our manners,—fixes our desires,—fills the whole capacity of our souls,

and by which my soul may be ever united to thee by love. *Amen*

Pater, Ave, Gloria Patri, &c.

THURSDAY.

I. *Christ's Entry into Jerusalem.*

O Blessed Jesus, who didst triumphantly enter Jerusaleim, I believe thou art truly present in the holy sacrament, and prostrate I reverently adore thee. The people, O Jesus! having taken branches of palms in their hands, went forth in a great multitude to meet thee, crying aloud: *Hosanna to the Son of David: blessed is he that cometh in the name of the Lord Hosanna in the highest,* (St. Matt. xxi.) Thou comest, O Jesus! meek and riding upon an ass, which thy disciples had covered with their garments. Many spread their own garments upon the road, and cutting boughs from the trees, strewed them in the way, joining with those who went before, and who followed thee, saying: *Blessed be the King who cometh in the name of the Lord; peace in heaven, and*

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glory on high, (St. Luke xix.) Alas !
O my Jesus ! how different a behaviour
do we shew when we are about to
receive thee in the blessed sacrament.
This demonstration of joy in the Jews, a
stiff-necked, unbelieving, and ungrate-
ful people, who conspired to put thee to
death, should instruct us Christians in
what we owe to thy sovereignty, and
what we ought to render by the sincerity
of our worship, and the internal adora-
tion of an humble heart. May we sa-
crifice to thy glory and triumphant em-
pire, our persons,—our hearts and souls,
—our goods; and all that we have : our
homage,—our praises, — our acclama-
tions of joy, and our acknowledgments
of thy reign over us, and make the earth
resound with thy marvellous works.
Come, O divine Jesus !—great King,—
full of love, come into the house of my
soul. May the stones themselves,—the
hearts of the most hardened sinners,
break forth into thy praises ; and not-
withstanding the murmurs of tempta-
tions, signified by the hearts of some of
the Jews, grant that I may follow thee,
and do thou open the gates of heaven to
my poor soul, that she may sing to thee
a perpetual Hosanna. *Amen.*

H. Washing the Disciples Feet.

O Jesus, who, before thou instituted~~st~~ the blessed sacrament, didst humbly descend to wash thy disciples feet, I adore thee really present in this ineffable mystery. Having loved thy disciples, O Jesus! in so tender a manner, thou wouldest love them to the end, and in order to dispose them to receive an eternal pledge of thy love in this holy eucharist, thou didst not disdain, O King of Kings and Lord of Lords! to kneel down and wash their feet. Thou didst rise from table, and tho' thy eternal Father had put all things into thy hands, thou didst, for our example, perform an act of the most surprising humiliation, to teach us with what purity of heart and humility we ought to approach these thy adorable mysteries. Then didst lay aside thy garments, gird thyself with a towel, pour water into a basin, and present thyself to St. Peter to wash his feet. O ye innumerable troops of heavenly spirits! hasten--come and raise your sovereign Lord from the ground. Thy humility, O Jesus, forbids it, since thou dost even threaten Saint Peter with the worst privation that can be, if he wou'd not let

thee wash his feet. In this miracle of humility, thou givest us an example which equally confounds our pride, and instructs us how to render to our neighbour the most sincere proofs of humility and charity. It is thy grace alone, O adorable Jesus! that can enable us to practise these heavenly virtues, so opposite to our corrupt nature. Of thee alone I ask it; from thy pure goodness I can only expect it, and O! do thou mercifully grant it. *Amen.*

III. *Institution of the blessed Eucharist.*

O divine Jesus! who didst institute the adorable sacrament of the Eucharist! I adore thee, and believe thou art as truly and really present on our altars, as in the room where thou didst institute it. O divine mystery, in which thou continuest by the ministry of thy priests, that great sacrifice of religion which thou didst celebrate the night before thy passion. Thou taking bread, gavest thanks, and blessing it, thou didst break it, and gave it to thy disciples, saying: *Take ye and eat: this is my body.* And taking the chalice, thou gavest it to

them, saying : *Drink ye all of this : for this is my blood of the New Testament, which shall be shed for many unto the remission of sins.* Here I behold, O Jesus ! the grand liturgy of Christians,—the foundation and centre of the Catholic Church,—the object of our faith, our hope, and our charity ;—the priesthood in its birth,—the sacrifice in its institution,—the passover in its truth,—the conclusion of the law,—the pure host,—the perfect oblation,—the altar in the midst of the nations. How many wonders, O Jesus ! are contained in this single mystery. But nothing, adorable Saviour of the world ! nothing makes thy love and charity appear with greater lustre, than that thou didst not refuse the dignity of the priesthood, nor the participation of these divine mysteries to the traitor Judas. Thou didst perfectly know the wicked design of that perfidious apostle, and yet thou didst bear with him, that he might have an opportunity to repent. O God of patience and mercy ! couldst thou thyself extend thy patience further ? May there never be, O Lord, in thy Church, any who, eating of this heavenly bread, shall lift their foot against thee ! May

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all rather, O Jesus! with thy beloved disciple, repose in thy bosom, and there rest in the sweet sleep of thy love ! Grant that his denial, foretold by thee to St. Peter, may be an instructive lesson to us, not to trust to ourselves, but to expect all from thy grace, in a devout and worthy reception, and a right use of these sacred mysteries. *Amen.*

FRIDAY.

I. *Christ's Agony in the Garden.*

O Jesus, praying in the garden, and apprehended by the Jews ! I adore thee here truly present in this holy sacrament. On entering the garden of Gethsemani, thy blessed soul was seized with fear and sorrow. O my Saviour ! it was the deplorable and criminal state of my soul that thus afflicted thee, and caused in thee such strange emotions of pain and grief. Thou didst prostrate thyself on the ground, and the more violent thy agony, the longer, the more fervent and submissive was thy prayer to thy heavenly Father, at the sight of the

bitter chalice he presented to thee, and which, O miserable as I am, my sins procured for thee. Arising from thy prayer, thou didst go to meet thy enemies. Carried on by that ardour thou badst to suffer and shed thy blood for me, thou permittedst thyself to be taken and bound as a criminal by thy cruel and implacable enemies. Ah! my Saviour and my God, in how lively a manner does thy adorable sacrament represent to me thy bloody agony, and cruel capture. Thou art here the daily host and oblation for my sins; thou appliest to me the fruit of thy tears,—thy prayer,—thy bloody sweat,—all the interior sacrifices thou madest of thyself, and of all the indignities put upon thee. Ah! my divine Jesus, may there be never more a Judas to betray thee,—a Peter to deny thee,—apostles to fly away and leave thee,—armed soldiers to seize thee,—or ministers of Satan to bind thee! May I be in a state of perpetual homage before thee, and receive on the sterile land of my soul, that refreshing and fruitful dew of thy grace, which thou hast merited for me by so many sufferings. *Amen*, sweet Jesus, *Amen*.

II. Christ before Caiphas, Pilate, and Herod.

O Jesus, who wast led bound to Annas and Caiphas! I adore thee in the holy sacrament of the altar. Ah, divine Saviour! thou dost abandon thyself to the powers of darkness;—thou, who couldst so easily defend thy glory by the ministry of a thousand legions of angels, to what cruel outrages art thou reserved! Thou art dragged before Caiphas the high priest, where the doctors of the law, thy declared enemies, are met to consult on thy destruction. They produce false witnesses against thee, and dare to accuse thee. Thou makest no answer, but with incomparable patience remainest silent, till the high-priest adjures thee by the living God, to say if thou wast Christ. Thou declarest it, and a murdering hand has the insolence to strike thee on the face, which is followed by a thousand outrages and insults, and all judge thee worthy of death. In the morning, divine Saviour! they lead thee, bound as a guilty criminal, to Pontius Pilate, where thy enemies accuse thee of the most grievous crimes. The judge asketh thee, if thou art a king, to which thou repliest in the affirmative, but that thy kingdom was

not of this world ; and then didst thou observe so profound a silence as surprised Pilate, and forced him to confess that he found no fault in thee. He sent thee to King Herod, where observing the same silence, thou art scoffed and derided by him and his whole court, and, cloathed with a white robe in mockery and derision, thou art led back again to Pilate. Ah, dear Redeemer! I adore thee in this holy sacrament, under all these sufferings. I adore thy sacred body, so cruelly treated,—thy cheeks rudely bruised,—thy face spit upon,—thy hands bound with chains,—thy mouth without complaint,—thy heart without gall,—thy whole self sacrificed for our salvation. O that I could render thee as many acts of perfect submission and resignation, as thy cruel enemies have formed black designs, false accusations, and unheard-of outrages against thee. O my sweet and suffering Saviour! I offer myself as a victim, to partake of thy humiliations and thy sufferings. Happy, if after having often, by my infidelities, renounced thee like St. Peter, I may, by thy gracious looks, withdraw from myself and my ingratitudes, and weep bitterly for my sins, through a love for thee. *Amen.*

III. Christ scourged, and crowned with Thorns.

Sweet Redeemer of mankind ! who wast scourged at a pillar and crowned with thorns, I believe thee to be here present, and adore thee in the holy sacrament. O my Jesus ! what wretch had the boldness and impiety first to lift up his hand against thee ? Thou art stripped and tied to a pillar, and a troop of cruel butchers discharge their rage upon thy holy and innocent flesh. They cover thy sacred body with deep wounds, from whence flowed thy precious blood sufficient to purify and redeem a thousand worlds. Ah, what an excess of tenderness and bounty for us miserable sinners ! From this barbarous torment thou didst, O my Jesus ! pass to another equally cruel, and which caused thee fresh pains and new sorrows. They crowned thy sacred head with sharp pricking thorns, and to join insult to this cruel treatment, the soldiers cloathed thee with a purple garment, put a reed in thy hand for a sceptre, and, bending their knees, salute thee in scorn and derision, saying : *Hail, King of the Jews !* and striking thee with the reed,—spit on

thy adorable face,—and thus mock and insult thee. Pilate presents thee to the people in this deplorable condition, saying to them: *Behold the man!* Ah, divine Saviour! the same Jesus that was thus barbarously treated, I adore thee here truly present. I adore thee, and to make some reparation for all the cruel outrages committed against thee, I accept thee for my sovereign and my king. I confess thee to be the Son of God, our only Christ and Saviour, in whom alone is all my hope for salvation; and as my sins were the cause of all thy cruel torments, I from my heart abhor and detest them, and beseech thee to wash them away by thy precious blood, and those sacred tears thou hast shed for me. *Amen.*

Pater, Ave, Gloria Patri, &c.

SATURDAY.

I. *Christ crucified.*

O Saviour of the world, who wast delivered up to the Jews to be crucified! I believe and adore thee present

in the holy sacrament. Pilate declared he could find no fault in thee, yet out of a vain fear of being thought an enemy to Cæsar, he delivered thee up to the Jews, that they might crucify thee. They lay the heavy burden of the cross upon thy tender wounded shoulders, and force thee to bear it to mount Calvary, followed by a great multitude of people, and the devout women who wept over thee. Thou arrivest at the place of thy crucifixion, where they strip thee of thy clothes, and nailing thy sacred hands and feet to the cross, they raise it between the crosses of the two thieves, where thou didst hang during three long hours in the most exquisite pains and torments, insulted over and derided by thy cruel enemies, who, in thy agony, gave thee vinegar and gall to drink. Ah! my adorable Saviour! that heart must be more hard and insensible than a rock which is not melted into the utmost compassion at so dismal and tragic a scene of cruelty and barbarity! Were we capable of shedding as many tears as there are drops of water in the ocean, how insufficient to express the sorrow which ought to fill our hearts at the sight and consideration of thy dolorous

and afflicting passion! O dear Jesus! excite in my soul an ardent desire to give myself totally to thee,—to share in thy humiliations, to pity and partake of thy sufferings. May I join my sacrifice to thine, since thy love continues thy sacrifice in these adorable mysteries by an immolation altogether spiritual and divine; that in this holy sacrament I may always have a view, and a due sense of thy sufferings, and of thy great love to mankind. *Amen.*

II. *Christ dying on the Cross.*

O Jesus! giving up the ghost, and finishing the great work of our redemption upon the cross, I believe and adore thee truly present in the most holy sacrament of the altar. O what sorrows, —what humiliations.—what mysteries, —what oblations—what merits,—what prophecies,—what truths,—what eternal designs dost thou accomplish on the cross, and apply to us by the divine sacrament of the eucharist! O my dear Redeemer! I adore thee thus expiring in the midst of the most cruel torments; I adore thy sacred body thus cruelly mangled; thy precious blood flowing from all parts thereof, and

which thy love for us, rather than the executioners, forced from thy veins. I adore thy sacred majesty outraged by the high priests, the doctors of the law, the soldiery and people; and desire to render to thee the profoundest respect and subinission. I adore thee as our great high priest reconciling us to God;—as a victim offered up for our sins;—as our Saviour applying to us thy blood, and opening to us the kingdom of heaven. Mayest thou be eternally praised, O Jesus! for this thine ineffable mercy! O that thy divine altar, this holy eucharistic Calvary, may continually present to our mind and heart the mystery of thy sacred cross! Be pleased, O victim of victims! to mollify the hardness of our hearts, and draw us from the sepulchre of our vices, thou, who in thy dying moments didst work so many wonders, in darkening the sun,—breaking the rocks,—rending the veil of the temple,—opening the graves, and causing the earth to tremble. Continue, O Jesus! in this holy sacrament, these marvellous effects on souls so insensible as ours, that thy precious blood may not be shed in vain for us, and that in receiving thee as our salvation, we may not, by an un-

worthy communion approach to thy sacred mysteries, commit a greater and more enormous sacrilege than what the Jews did. *Amen.*

III. *Christ buried.*

O divine Jesus! whose side was opened by a lance, and who wast laid in a sepulchre, I adore and believe thee here present in the holy sacrament. The centurion seeing thee expire under circumstances so extraordinary and affecting, confessed thee to be the Son of God. One of the soldiers pierced thy side with his spear, and thence issued out blood and water. Joseph and Nicodemus took down thy sacred body from the cross, and having embalmed and wrapped it in a clean linen cloth, they placed it in a new sepulchre, wherein no one had ever been buried, whilst holy Magdalen and the devout women, observed where it was laid. I behold nothing less, O my Jesus! here in this holy tabernacle, than what was contained in thy venerable monument. The veils, the species, and the outward accidents hide thee from our sight; but thy sacred body is no less present, nor less

the object of our adoration and our love. Thy priests and ministers succeed to the holy functions of Joseph and Nicodemus, and we reverence the sacred altar stone, as the sepulchre wherein we adore thy holy body as dead for us. Stir up, O divine Jesus! and increase our faith,—our compassion,—and our love for thee. And as thou passest from this sepulchre, when we receive thee into our hearts, mayest thou find, or rather form therein, O dearest Saviour, white linen cloths, and a new Sepulchre hewn out of a rock, from whence may be banished all corruption of vice, and wherein may reign such an indelible purity, as may dispose us for incorruptible glory. *Amen.*

Pater, Ave, Gloria Patri, &c.

SUNDAY.

I. *Christ's Resurrection.*

ADORABLE Jesus, who didst gloriously rise from the dead! I believe thee to be here truly present in the holy sacrament. I adore thee, O King

of kings,—the victorious conqueror of sin and death, who didst rise from the grave early in the morning on the first day of the week, and appear to St. Mary Magdalen, who went with her devout companions to thy sepulchre, there to anoint thy sacred body. But an angel from heaven declared to them the joyful news of thy resurrection. He had rolled away the stone from the door of the monument, and entering, they could not find thy body, but only the linen cloths wherein it had been wrapped. Thou madest thy resurrection known by indubitable proofs. Holy Magdalen, and the other women, embraced thy feet: the two disciples at Emmaus knew thee in the breaking of bread: thou didst appear to St. Peter and the other apostles, and in proof of thy being truly risen, didst eat with them. All these mysteries, O my Jesus! continually subsist in the divine eucharist. Prostrate at thy feet, I here adore thy sacred body, brighter than the sun, which transports our souls with joy and admiration. Receive, dear Saviour! the perfumes of an humble heart. Permit me not to be like those disciples who did not believe thou wast risen; nor like

those who, from visiting thy sepulchre, turned back to Jerusalem. Make me like pious Magdalen, remain at thy holy altar, assiduously attentive to that divine and ineffable language which stirred up in her heart those burning and enlightening flames of love. O may I continually say, more from my heart than from my lips, *Rabboni*,—Master,—and partake of thy celestial banquet with that effusion of grace and fulness of a new life which is the fruit of thy glorious resurrection.

Amen.

II. *Christ's Apparition.*

O blessed Jesus, who didst appear to St. Thomas and the other apostles on the shore of Tiberias, I believe and adore thee here truly present in this holy sacrament. Have I not, O Jesus! just reason to cry out with St. Thomas, when I behold thee in these sacramental species, *My Lord! and my God!* I desire not, O my Saviour! to see thy wounds, nor to touch them, to induce me to believe thy real presence. Ah! no: I here captivate my understanding to the obedience of faith, and adore that sublime mystery which triumphs over our senses. It was a particular favour thou didst to

St. Thomas, in appearing to him to cure his infidelity; but how much greater is the excess of thy love, to visit us, to give thyself to us, to put us in possession of that glorious eternal life thou hast purchased for us by thy death and passion? It was a singular and divine grace, that thou didst manifest thyself to thy disciples on the sea shore; that thou didst procure for them a miraculous draught of fishes, and some ready prepared for them to eat; that thou didst foretel to St. Peter, having asked him three times about his love to thee, the kind of martyrdom by which he was to die: but in thy holy sacrament, we behold more wonderful proofs of thy bounty and love. Thou givest thyself to every one of the faithful. Thou hast prepared for them a heavenly banquet of ineffable and spiritual delights. Thou didst show thyself to five hundred brethren at once on the mount of Galilee, where thou didst receive their public adoration, as a figure of those adorations to be paid to thee in the holy sacrament through all the future ages of thy church. I desire, O my divine Jesus! to join my lowest homages and adorations with those of thy faithful

disciples, and to confess thee to be the true and only Son of the living God. I adore that power thy heavenly Father has given thee in heaven and on earth. Hear my prayers, O merciful Saviour ! and as, grounded on thy faithful promise, I believe that thou art really present, and wilt abide with us to the end of the world, grant that I may continually remain with thee by an ardent love, an immoveable faith, and an humble and most grateful acknowledgment of all thy mercies and favours. *Amen.*

III. *Christ's Ascension.*

O Jesus, my Saviour, who didst ascend up to heaven ! I believe thou art present in this holy sacrament, and therein adore thee. Thou didst gather thy beloved disciples together, and taking a tender farewell of them, didst in a most glorious manner, by thine own divine power and virtue, ascend up to heaven, a cloud receiving thee out of their sight. Ah ! dearest Lord ! if, with them, we are sensibly affected with the loss of thy sweet corporal presence, how abundantly are we comforted by thy real, tho' sacramental presence, in the holy eucharist ? I adore thee, O amiable Jesus, Son of God !

I adore thee in the bosom of thy eternal Father, and sitting at his right hand. I adore thee in the bosom of thy church, and ever present with her in these sacred mysteries. Heaven is the throne of thy glory ; here the throne of grace :—there the angels and blessed saints are nourished in an abyss of unspeakable joys and delights ;—here, as travellers, we are supported by thee under these holy eucharistic symbols :— there thou art the recompense of our victory ;—here our force and strength in the combat :— there thou hast crowned all thy holy martyrs and saints ;—here thou didst arm and render them invincible. O Jesus, thou only object and desire of my soul ! may I daily advance to thee in heaven, by virtue of this holy sacrament ; may I daily sigh after thy sacred coming, and whilst I wait and weep here by the rivers of Babylon, in this miserable world, this place of banishment, may I desire no other consolation than this heavenly bread, this admirable sacrament of thy sacred body and blood. *Amen, sweet Jesus, Amen.*

Pater, Ave, Gloria Patri, &c.

ADDENDA.

From the French of DOM MORELL, O. S. R.

Acts of Adoration of the Blessed Sacrament.

For the Morning.

A DORABLE Victim ! who dost offer thyself daily on our altars to the majesty of God the Father, for the love of mankind, and who, after having suffered infinite pains and toils for the space of thirty-three years, and at length the most cruel and ignominious death of the cross, hast condescended to shroud thyself under these sacramental veils, with the intent of offering thyself up to thy Father as a victim, in order to apply to us the merits of thy sacred passion, to reconcile us to him, to obtain grace for us, and comfort us in our miseries ; I here come to pay thee the just tribute of homage and adoration I adore thee, therefore, with the most profound sentiments of reverence, and with the most religious awe and veneration of which I am capable. I join my adorations to those of the angels, and all the faithful here

present, and of the whole Church militant and triumphant : I transport myself in spirit and desire into all parts of the earth which thou honourest with thy sacramental presence, there to revere and adore thee with the same religious sentiments. I return thee most humble thanks for all thou hast done and suffered for my salvation during the course of thy mortal life, particularly for the institution of this divine sacrifice and admirable sacrament, as well as for thy bounty in having so often given thyself to me therein, to be the food and nourishment of my soul. By, and with thee, and in union with the whole Church, I make an offering to thy Father of all the masses which will this day be celebrated throughout the world. I offer, moreover, to thy heavenly Father, by thy hands, the whole Church, with each of her children, and myself in particular, that we may all be sanctified by an intimate union with the victim which thou offerest. I offer, in fine, every soul in purgatory, to be cleansed from her stains, and delivered from punishment by virtue of the blood thou hast shed for her salvation. O my Jesus, I here profoundly abase myself at thy feet ; and

however annihilated thou appearest in this sacrament, still I acknowledge thee for the God of heaven and earth, and sovereign Monarch of the world, before whom every knee in heaven, on earth, and in hell, must bend. All power, O Jesus ! having been given thee by thy Father, exert it, I beseech thee, in enlarging the pale of thy Church,—in destroying the power of the devil,—in strengthening me this day and for ever against his attacks, — and in forming for thyself hearts according to thine own heart, which adore and seek God in spirit and in troth. I come hither to thee, O Jesus ! at the beginning of this day, as the fountain and overflowing source of all graces, to obtain such help as I stand in need of for spending it in a holy manner. Pour forth, I beseech thee, into my heart, all the virtues whereof thou art the shining pattern, and fill me so effectually with thy holy spirit, that I may take no step this day, but under thy guidance and direction. Whenever I depart from hence, I leave my own spirit at the foot of thy altar, that it may attend on thee, and pay thee incessant adoration. But before I leave thee, O my Saviour ! give me, I

beseech thee, thy divine blessing, that it may serve me as a shield and bulwark of defence against any fatal or disastrous event that may befall me, *Amen.*

Adoration at Noon.

ICome, O my King and my God! to renew my humble tribute of homage and adoration. As it is by thee that I began the day, so it is with thee that I desire to continue it. Thou art the centre, as well as the circumference of all things, therefore all perfections are included in thee. It is in thy adorable person, as in this centre, that I seek for rest and comfort, being desirous of no other repose than what is found in thee. I come likewise for a fresh supply of strength and vigour, in order to finish the day, and repair the faults I have committed in the former part of it. Grant me, O Lord, all those succours that are necessary for this purpose, and come into my heart, to be thyself my strength, my support, and defence. *Amen.*

Adoration at Night.

I AM come, O Lord, to finish the day, I by rendering thee the tribute of my most humble adoration. O my God ! who art no less the end, than the beginning and centre of all things, I thank thee for all the graces thou hast vouchsafed to bestow on me this day, and sincerely beg pardon for all the sins I have committed during the course thereof, which I pray thee may be effaced by the merits of thy precious blood. It is to thee that I ascribe the glory of all the good works I may this day have performed through thy grace, and place them in thy hands, to be presented by thee to thy eternal Father. Offer to him likewise, I pray thee, my sleep this night, in union with thine during thy mortal life, together with my whole being, as a victim to thee. Preserve me, O Lord, this night, from all evil, both of soul and body ; and take possession of my heart and all the powers of my soul, to defend me against my enemies. I leave my spirit and my heart at the foot of thy altar, as well by night as by day, ever to adore thee with thy holy angels. Grant me, I beseech thee, thy blessing, that it

may serve as a shield to defend the
against all the darts of the enemy.

Those who pay their adorations to Jesus Christ in the blessed Sacrament five or seven times in the day, may at each time consider him under one or other of the qualities of King,—Redeemer,—Shepherd,—Father,—Friend,—Physitian, or Spouse; or may pay homage to the perfections by which he appears most distinguished in this mystery; as, his goodness,—power,—wisdom,—holiness,—greatness,—truth,—munificence; or, in fine, may honour the virtues of which he therein sets us the example, as, the love of God,—charity towards our neighbour,—humility,—obedience,—mortification,—poverty,—prayer,—patience, and resignation into the hands of his Eternal Father.

Elevations to Jesus Christ in the Blessed Sacrament, to implore his Assistance on different Occasions.

To beg his Counsel or Direction.

ANGEL of the Great Council! and most charitable Counsellor of all

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that apply to thee for advice, I come to consult thee,—I come to ask thee for light and direction in the affair that is proposed to me. Let me, therefore, I beseech thee, know how I am to act, and what is most agreeable to thy will. Let me know, by means best known to thyself, what it is that thou requirest of me: teach me in what manner I am to conduct myself, and the means I am to make use of, that every particular in this concern may succeed to thy glory and the welfare of my soul. I offer thee a heart prepared to follow thy divine direction, and to execute thy orders, because it is in thee that I place all my hopes, and desire nothing more than the accomplishment of thy will. Let, therefore, thy divine light shine on me, and do not abandon me to my own darkness.

Amen.

To implore his Assistance at the Beginning of an Undertaking.

I Come to thee, O Jesus! before I set about this undertaking, to consecrate it, through thy hands, to the glory of thy eternal Father, and to implore thy succour, that it may be executed in the

manner most agreeable to him. Thou knowest, that without thee I can do nothing: grant me, then, all the necessary assistance whereby I may accomplish the will of thy heavenly Father,—observe faithfully all the laws of justice,—and keep myself free from sin in the execution of this undertaking; or rather, take the charge of the whole upon thyself. Conduct it by thy wisdom,—execute it by thy power,—and bring every thing to a happy issue, through thy infinite goodness, to the glory of thy Father, and to the eternal salvation of my soul. *Amen.*

On a prosperous Event.

ETERNAL Spring, whence all good things flow, I am come to return thee thanks for the success wherewith my affairs have been attended. Whatever pleasure my natural inclination may find in it, I nevertheless rejoice only for the glory that redounds from it to thee, because thy goodness in my regard is there displayed, and thy holy will accomplished. Close up my heart, O Jesus! against all earthly consolations, and grant that it may take

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pleasure in thee alone: suffer not the temporal blessings thou bestowest on me to attach me to creatures, or be to me an occasion of sin: neither let them be in compensation of the little good I do, but make me worthy of receiving the recompence of heaven.

On a disastrous Issue.

AS a person in affliction naturally has recourse to a faithful friend for comfort, so I, O Jesus! am come to seek consolation from thee, because I have not a more valuable or more faithful friend than thyself. Thou seest how dejected my heart is, from what hath befallen me. O grant me strength, I beseech thee, that I may be able to bear my affliction with fortitude, and to receive it in thy spirit. I adore the divine justice which has overtaken me;—I receive with respect and submission all its chastisements;—I return thanks for them, as for so many signal favours and testimonies of the love of God;—I accept them in the spirit of homage, and with the view of honouring thy labours and sufferings.—I offer them through thy hand, and in union with thy suffer-

ings, to my heavenly Father, in satisfaction for my sins, sincerely acknowledging that I have deserved much greater. I praise his goodness for having treated me with so much lenity, and readily submit to whatever other chastisements he may please to inflict on me hereafter. I only beg of him strength to bear them in the manner I ought, and the undeserved favour of not being punished to eternity. *Amen.*

Under Temptations.

LORD, thy enemies and mine have risen up against me; they seek my soul to destroy it, and use their utmost efforts to drag it into the bottomless pit; I therefore come to cast myself at thy feet, and implore thy succour.

Ah! suffer not that soul whom thou hast redeemed at the price of thy blood, to become their pray. Be thou my protector and my refuge,—receive me into thy arms, to shield me from their rage;—crown their devices,—destroy their power,—disappoint their malice. Thy glory, O my Saviour! is concerned in not suffering those that belong to thee to fall into the hands of thy enemies. Sup-

port me, therefore, I beseech thee, in the severe conflicts I have to sustain against them, and make me victorious over all their efforts. *Amen.*

On finding one's self lukewarm and dry in Devotion.

MY soul droops and is fallen into a state of languor and faintness, O my Jesus ! it feels nothing but disgust and aversion to what is good. My understanding is without light,—my will without fervour,—my limbs without strength,—I come to thee for a remedy. Yes,—I come to beg a drop, of that sweetness which renders virtue agreeable, or at least which enables a soul to bear up with courage against its difficulties ;—I come to light up, at the sacred fire of thy heart, the fire which is almost extinct in mine ;—I come to borrow light from thy spirit, for chasing away my darkness, and to obtain strength from thee for the support of my weakness. Ah ! succour me, I beseech thee, O my Saviour ! enlighten me,—strengthen me,—change my lukewarmness into fervour, that I may not slacken, but continually advance with alacrity in the way of salvation. *Amen.*

When one has committed some Fault.

HAVING defiled myself, O my Saviour ! by the fault I have lately committed, and wounded myself by my fall ; I come to thee, that thou mayest wash away my filth and heal my wounds. Cast me, therefore, I beseech thee, into the bath of thy most precious blood, that I may be washed and cleansed ; and apply the same as a sovereign balm to my wounds to heal them. Grant, I beseech thee, that by virtue thereof my sins may be blotted out, and my strength restored. I am heartily sorry for my past infidelities ; I ask a thousand pardons for them ; efface them from thy remembrance, I pray thee, O Jesus ! and reinstate me in joy and peace, and in the strength of thy holy spirit, that I may begin again to serve thee with fresh ardour. *Amen.*

In the Day Time.

IN whatever situation I am,—in whatever business I may be engaged,—and at whatever distance I may be from thy altars, O my Jesus ! by the help of thy grace, my heart shall ever remain

with thee ! it shall always be intent upon considering the wonders of thy power,—the inventions of thy wisdom,—and the riches of thy love, in this divine mystery on our altars : there it shall incessantly adore, praise, and glorify thy holy name ;—there it shall always sigh and pant after thee, as the thirsty stag pants after the water-brook ; and its more earnest desires shall be, to drink its fill of that fountain of living water, no other than thyself, that springeth up unto eternal life. Amen.

On awaking in the Night Time.

I Will lift up my hands and my heart in the night towards thy sanctuary, O Jesus ! to pay thee my adorations, and to bless and thank thee for thy goodness in watching over me whilst I rest, that thou mayest repel the attacks of my enemies, and obtain favours of thy Father in my behalf. With the Spouse in the Canticles, *by night I will seek thee in my bed*, and will bring the grace of possessing thee in the midst of my heart. This heart is wholly thine, O Jesus ! it loves thee,—it adores thee, and blesses thee for ever. Amen.

A Preparation for Death.

HOW greatly do I dread thee, O Death! Ah, how terrified am I when I take a view of thee in the midst of the gloomy regions wherein thou dwellest! How I tremble at those horrid and hellish monsters, who when my soul is about quitting my body, will sound the signal for assembling in a frightful multitude to come and seize on her, and drag her before the tribunal of the sovereign Judge, to accuse her in his presence. How I dread appearing before this terrible Judge, whom even the angels cannot behold without fear and trembling! How much, in fine, am I filled with horror, at seeing myself so destitute of good works, and so loaded with sin and iniquity! Our first parent durst not present himself before the angel that represented thee, O Lord, on account of his being naked: how then shall I make my appearance before thy divine majesty, so naked and bare of good works as I am? So loaded with crimes, and *covered with iniquity*, I ought to say: "O my divine Redeemer! who hast instituted the adorable sacrament of the Eucharist, not only to shew

forth thy death, until thy last coming, but also to provide us with the necessary succours whereby to prepare ourselves for our own, I here come to cast myself at the foot of thy altar, to beg of thee those graces and helps I stand in most need of for making a Christian and a holy end." Thou art here, O Jesus, our true paschal victim, by virtue of which, we happily quit the Egypt of this world,—are rescued out of the hands of our bitter enemies, who are eagerly bent on our destruction,—and find a safe passage through a sea of difficulties and dangers, into the *land* thou hast *promised* for our inheritance. It is this consideration that induces me humbly to implore thy assistance in my dangerous passage out of this life into the next, and earnestly to beseech thee to favour me with all those good dispositions, both remote and immediate, which are necessary for obtaining a happy death.

In order thereto, grant, I beseech thee, O my Saviour! that treading faithfully in thy steps, I may lead, as thou dost on our altars, a life, as much sequestered from creatures, as my circumstances will allow:—a hidden life,

absorbed in God,—a life suited to the condition of a victim, entirely spent in an eternal adoration of thy Father's excellencies;—in a profound annihilation of myself;—in an humble, uninterrupted, penitential state on account of my sins;—in continual sighs and groans, by reason of my wretchedness;—in incessant prayers and supplications to thee for a supply of my wants;—in an inviolable obedience to the will of my Creator, with respect to my duties;—in a privation of earthly comforts, — ever dying to the world, to sin, and to concupiscence,— ever living to God, and to heavenly and eternal objects;—ever absorbed in the contemplation and perfections of God, and ever consuming in the holy ardour of charity. O may my *condition*, in this *deceitful world*, resemble, as much as possible, *thine*, in this holy *sacrament*; having eyes,—ears,—a tongue,—hands,—feet,—and a heart,—let me neither see,—hear,—speak of,—feel,—seek after, or attach myself to any of those objects, which are so much the delight and admiration of its *deluded votaries*.

To furnish me with the immediate dispositions for a happy death, grant me, O divine Redeemer! those suc-

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cours, for the obtaining whereof thou hast instituted this august sacrament. Vouchsafe to give thyself to me as a viaticum before I quit this world, in order to prepare and strengthen my soul for her great and important journey from time to eternity;—to be my guide to conduct her,—my light to enlighten her,—my strength to support her,—my protector to defend her,—my advocate to plead her cause before thy Father, and obtain his favour. Leave her not forlorn and destitute of succour, at that dreadful hour when she will find herself forsaken by all creatures. Wash her clean from her sins in the bath of thy blood,—clothe her with thy justice,—adorn her with thy virtues,—enrich her with thy merits,—and grant her the grace of a perfect reconciliation with thee, and admission into thy heavenly kingdom. Protect my soul under the shadow of thy wings, when she shall depart from my body;—hide her within thy sacred wounds;—lodge her *in the secret of thy presence*, as thou dost those who have placed their hope in thee;—cherish her as one of thy sheep in thy bosom, that it may not be in the power of any one to rob thee of her; and bear

her as one of thy children in thy heart. May I have the comfort of entering into the next life, and passing through the numerous host of my enemies who lie in ambush for me, cloathed with my Jesus,—concealed in my Jesus,—changed and transformed into my Jesus,—and of having my old man, my concupiscence and sins buried in the blood of my Jesus. I have already had the happiness of being buried in it at my baptism, and may I have; I pray thee, the like happiness when upon the point of quitting this earth to go and appear before my Judge.

But that I may do something on my side towards obtaining these dispositions, I purpose, O Jesus, with the help of thy grace; to approach this *mystery of faith*, professing that I steadfastly believe, all that thou commandest me to believe, with respect to this *sacrifice of thanksgiving*, and return thee most humble thanks for all the blessings of nature and grace thou hast conferred on me during the whole course of my life:—I approach this *sacrifice of propitiation* with the view of acknowledging in thy presence all my iniquities, with a lively sorrow for them for the love of thee, and of humbly imploring thy pardon:—

approach this *peace-offering*, to the merits of which, thy Father can refuse nothing, declaring, that it is only in its all-powerful efficacy I place my whole confidence:—I come to this divine *holocaust*, to render unto thee, O Lord, all the homage, adoration, and worship of heaven and earth, of time and eternity, which is therein concentrated:—I come to this *mystery of love*, that I may offer to God, in union with thy love, O Jesus, that of his holy angels, saints, and all just persons upon earth; all the love, of which my own heart is capable, and to consecrate unto him my whole being, and all that I possess in the world:—lastly, I come to this *bitter chalice*, wherein thou, my Saviour, chose to die mystically by anticipation on the eve of thy passion, with the view of preparing myself for death:—to this fountain of life I come (wherein life eternal is bestowed on the worthy receiver) in quest of the principle and source of my eternal happiness.

Perhaps, O my Saviour! the present day may be the last of my life: if so, may thy holy will be done. I accept of death with entire submission as to the day, the hour, and the manner thy

providence has ordained. I come to make a previous sacrifice of my death to thy eternal Father, in union with thine : —I come to declare to him, that I am disgusted with the world, of which I have formerly been so fond, and that I leave it with pleasure, for the sake of enjoying my God ; that my desires and inclinations are weaned from this earth, and that henceforward my only care and solicitude shall be, to go to behold and enjoy him for ever.

As it is thou, O Jesus ! who hast the keys of life and death, and allottest to mankind that kind of death which thou pleasest ; grant me, I beseech thee, a death holy and precious in thy sight, that it may bring the business of my salvation to a happy conclusion. O thou eternal *High-priest of the good things to come !* who makest an offering to thy eternal Father of our death with thine ; wash and purify, I beseech thee, the victim before it is offered ; cleanse my soul from all the sins wherewith she has been polluted during life, before thou takest her out of this world. She detests them with an infinite abhorrence,—she is grieved for them,—confounded and humbled in the sight of God on their

account. - In expiation of them, she offers to thy Father all the grief and anguish thou didst feel,—all the tears thou sheddest,—all thy sighs and groans during thy mortal life,—and all the blood thou didst spill at thy death, and still dost mystically shed upon our altars. Give ear, O Eternal Father! attend, I beseech thee, to the voice of the blood of thy beloved Son, that cries aloud for mercy in thy favour; behold how the whole earth is besprinkled, covered, and overflowed, as it were, by its mystical effusion upon our altars; and through its merits, forgive me my offences. But do thou also, O my soul! give ear to the voice of thy divine Saviour, who calls out to thee, by the mouth of holy Job: *O earth! cover not thou my blood, nor let my cry find out a hiding-place in thee,* (Job xvi. 19:) as if he had said. Thou, who being by nature no better than earth, cover not the blood of thy adorable Redeemer by thy irregular affections for earthly things; hinder not his voice from rising to the throne of his Father in thy favour, by the hardness of thy heart, and obstinacy in sin.

It is in this precious blood, O my God! (I once more repeat it) that I

place the only foundation of my hope, and the ground-work of all my merit. It is not in consequence of my own justice or good works, that I hope for the pardon of my sins and admission into heaven, but by virtue of the blood of my Saviour ;—it is by sprinkling the blood of this innocent Lamb upon the threshold of my door, that I hope to escape the sword of the destroying angel. It is by binding a line of scarlet thread in the window, as Rahab did, or, to speak more plainly, by cleaving to Jesus Christ crucified with the most tender affections of my heart, and placing my whole confidence in the merits of his sacred passion, that I hope to escape being involved in the demolition of Jericho, or destruction of the wicked at the last day, and to have the happiness of being associated with the people of God, and of entering with them into the land which has been promised them for an everlasting inheritance. *Amen.*

*Manner of honouring the blessed Sacra-
ment.*

I. **W**E must entertain a firm and lively faith in the truth of the actual and real presence of Jesus Christ in this sacrament, and at the same time conceive so high an esteem of its excellence, that the bare recollection of this mystery may fill us with so profound a veneration, as to fill our souls with a holy awe, a religious dread and terror, whenever we appear in its presence.

II. We ought to burn continually with a heavenly ardour to obtain the divine object contained in this sacrament, and be animated with an affectionate and grateful sense of his goodness exhibited to us therein.

III. We should place our whole confidence in Jesus Christ, concealed under the veils of this mystery, and have recourse to him in all our wants, as the best friend we can have in the world. In prosperity, we should entertain ourselves with him on the subject of our joy, and return him thanks for success. In adversity, we should pour forth our tears before him, and implore his assistance.

In our doubts, we ought to beg his light and advice; and in our undertakings, his support and protection.

IV. We should place all our comfort and happiness in conversing with Jesus Christ in the blessed Sacrament, and be as assiduous as possible in this holy exercise. When we retire, we ought to leave our hearts and minds at the foot of his altars, to attend on him, and entreat the angels to adore and praise him during our absence, and beg his blessing at our departure.

V. We should make Jesus Christ in this mystery the daily subject of our serious recollection, and have our thoughts and desires in a great measure immovably fixed on this divine sacrament. We should admire incessantly the love he therein evinces for us,—praise and thank him for the graces and favours he bestows on us,—adore the humiliations to which, for our sakes, he there subjects himself,—enter in spirit into his divine heart, to join in all its operations,—adore him in the night when awake, and implore his succour amidst the several occurrences of the day.

VI. We should pay our adorations to him regularly three times a day,—

morning,—noon,—and night. Those who are more at leisure may go oftener, as was the practice of some saints. Those who cannot conveniently attend at the church or chapel, may adore him in spirit at home, as often as their devotion prompts them to it, by sometimes prostrating themselves on the ground with profound reverence, to pay him adoration.

VII. We should hear mass every day with devotion, and never fail whilst we assist thereat of doing these three things: 1. To offer this adorable sacrifice to the Eternal Father with the same intention wherewith it is offered by Jesus Christ and his church. 2. To offer ourselves as victims in unity with them. 3. To communicate spiritually, by an ardent desire of receiving Jesus Christ into our hearts.

VIII. We should communicate frequently with fervour and devotion, and take all possible care to prepare ourselves in order to be benefited thereby.

IX. Whenever the blessed sacrament is exposed, we ought to hasten thither to perform our adoration to Jesus Christ, and to assist with reverence at processions, to obtain his benediction.

X. We should accompany the blessed sacrament with devotion when it is carried to the sick.

XI. We should not fail on Thursdays, or even oftener, to perform an act of atonement before the blessed sacrament.

XII. We should do something for the service of the altar, which may tend to the honour of this adorable sacrament.

XIII. We should make some present to Jesus Christ on our altars, as sacred ornaments, flowers, &c. according to our abilities.

XIV. We should procure masses to be said in honour of the blessed sacrament, on the first Thursday in every month, or oftener.

XV. We should honour priests, in consideration of the sacred body of Jesus Christ, which they consecrate and distribute to the faithful.

XVI. We should devote our bodies,—our souls,—our whole lives,—and all that we are and possess, to the holy sacrament, and renew this consecration daily, by offering up our actions, or reciting some prayers by way of homage to Jesus Christ in this mystery, and as an acknowledgment and thanksgiving

for his being ever occupied in the business of our salvation.

XVII. We must imitate the admirable example he therein sets us, of charity,—humility,—obedience,—mortification,—patience,—retreat,—silence,—prayer, and other virtues.

XVIII. We should render every day a particular homage to the several virtues which Jesus Christ eminently displays in this mystery; as for example, on *Sunday*, to the love he bears to his Father:—on *Monday*, to his charity towards men:—on *Tuesday*, to his obedience:—on *Wednesday*, to his humility:—on *Thursday*, to his poverty:—on *Friday*, to his patience:—on *Saturday*, to his resignation to the will of his Father. Finally, we may honour these virtues, by adoring, admiring, and praising them,—by offering them to the Eternal Father,—by thanking Jesus Christ for having practised them for our instruction, and out of love for us; or by doing the like, with the view of paying him due homage and veneration.

LITANY
OF THE
BLESSED SACRAMENT.



LORD, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, *Have mercy upon us.*
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Living bread, that came down from
heaven,
Hidden God and Saviour,
Wheat of the elect,
Vine, bearing Virgins,
Bread, the nourishment and delight
of kings,
Perpetual sacrifice,
Clean oblation,
Lamb without spot,
Immaculate feast,
Food of angels,
Hidden manna,
Memorial of the wonders of God,

S

Have mercy upon us.

Supersubstantial bread,
 Word made flesh, dwelling in us,
 Sacred Host,
 Chalice of benediction,
 Mystery of faith,
 Most excellent and venerable Sacra-
 ment,
 Most holy of all sacrifices,
 Atonement for the living and dead,
 Heavenly antidote against the poison
 of sin,
 Most wonderful of all miracles,
 Most holy commemoration of the pas-
 sion of Christ,
 Plenitude of all gifts,
 Special memorial of divine love,
 Overflowing fountain of divine
 bounty,
 Most high and holy mystery,
 Medicine of immortality,
 Awful and life-giving sacrifice,
 Bread made flesh by the omnipotence
 of the incarnate Word,
 Unbloody sacrifice,
 The table and feast,
 Most delicious banquet, attended by
 angels,
 Sacrament of piety,
 Sign of unity,
 Bond of charity,
 Priest and victim,

Hath mercy upon us.

Spiritual sweetness, tasted in its proper source, *Have mercy upon us.*

Recreation of holy souls, *Have, &c.*

Viaticum of such as die in the Lord,
Have mercy upon us.

Pledge of future glory, *Have mercy upon us.*

Be merciful unto us, *Spare us, O Lord.*

Be merciful unto us, *Hear us, O Lord.*

From an unworthy reception of thy body and blood, *Deliver us, O Lord.*

From the concupiscence of the flesh,
Deliver us, O Lord.

From the concupiscence of the eyes,
Deliver us, O Lord.

From the pride of life, *Deliver us, O Lord.*

From every occasion of sin, *Deliver us, O Lord.*

Thro' the desire thou hadst to eat this passover with thy disciples, *We beseech thee, hear us.*

Thro' that profound humility whereby thou didst wash their feet, *We beseech thee, hear us.*

Thro' that ardent charity whereby thou didst institute this divine Sacrament,
We beseech thee, hear us.

Thro' thy precious blood, left for us on our altars, *We beseech thee, hear us.*

Thro' the five wounds which thou receivedst in thy breast and body for our sakes, *We beseech thee, hear us.*

We sinners, *beseech thee to hear us.*

That thou wouldest preserve and increase our faith, reverence, and devotion towards this admirable Sacrament,

That, thro' a sincere confession of our sins, thou wouldest conduct us to a frequent reception of the holy Eucharist,

That thou wouldest vouchsafe to deliver us from all heresy, perfidy, and hardness of heart,

That thou wouldest vouchsafe to impart to us the precious and heavenly fruit of this most holy Sacrament,

That at the hour of death thou wouldest strengthen and defend us by this heavenly viaticum,

Son of God, *We beseech thee, hear us.*

Lamb of God, that takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, that takest away the sins of the world, *Hear us, O Lord.*

Lamb of God, that takest away the sins of the world, *Have mercy upon us.*

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from all evil.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O God, who in this wonderful Sacra-
ment hast left us a memorial of thy
passion; grant, we beseech thee, that
we may so worthily reverence the sacred
mysteries of thy body and blood, as
continually to perceive in our souls the
fruit of thy redemption. Who livest,
&c. Amen.

PARAPHRASE ON

L A U D A S I O N.

BREAK forth, O Sion, thy sweet
Saviour sing,

Thy heav'nly guide, thy pastor, and thy
king;

Exalt his name, resound his glorious
praise,

On tuneful organs, and in vocal lays.

Attempt the arduous theme, ascend as high,
 As soaring thoughts, or wings of faith,
 can fly ;
 The wonder then, above all praise confess,
 Immensely greater than thou canst express.

Behold the living and life-giving bread,
 With solemn pomp on holy altars spread,
 Now fills our song, a subject all divine,
 In which the wonders of th' Almighty
 shine,
 As in a focus, rays of light divine.

The bread of life, which ev'ry faithful
 breast
 Believes was broken, at the royal feast ;
 When to the sacred college it was given,
 Alike to Judas, and the dear eleven.

With heart inflam'd, now raise thy
 tuneful voice,
 In nobler strains, and let thy soul re-
 joice ;
 Let every thing within thee jointly move
 To bless the sweet invention of his love.

Let age to age record the solemn day,
 And constant homage for the bounty pay ;
 When he first gave himself in humble
 guise,

At once both Sacrament and Sacrifice.

At this mysterious table all is new,
New kings, new laws, present themselves to view:
New heav'ly light the veil of clouds unfold,
And, by new phases, terminates the old.
Figures and types take wing, and fly away,
As darkness does, at the approach of day;
When truth and substance, after clouded night,
Appear in all the majesty of light.
What Christ then did, we celebrate the same,
In his own words, and in his sacred name;
As he commanded the dread mystery
Should be repeated to his memory.
And thus by HIM, who spoke, and all was made,
Divinely taught, we consecrate the bread
And wine into the soul's all saving food,
His gracious body and atoning blood.
The sacred dogma we from him receive,
Nor can the oracle of truth deceive;
That bread is chang'd, hence but an outward sign,
Into his flesh, and into blood the wine.

What reason reaches not, nor sense
descries,
Faith's purer light abundantly supplies :
Above all nature we confess his sway,
Bow down our heads ; 'tis fit we should
obey.

The narrow compass of two forms,
mere signs,
Not essences, *th' incarnate Word*, defines ;
Th' exhaustless source, and sweetest
overflow
Of all good things, that heaven can be-
stow.

His deify'd true flesh and precious
blood,
Immortal and immortalizing food,
Is meat and drink indeed, and wholly
thine,

Under the sep'rate forms of bread or wine.
Impassible's the Victim we adore,
Unalter'd by our touch, nor broke, nor
tore :

But Jesus whole, in veiled majesty,
Each one receives; stupendous prodigy !

Let thousands feed,—be thou the only
guest,
As much dost thou receive as all the rest ;
Unnumber'd thousands eat, yet still they
leave

The unconsumed whole they did receive.

Both good and bad to this blest banquet come ;
But how unlike ! how different their doom !
For 'tis as we approach,—as foes or friends,
The alternative of life, or death depends.
The heavenly bread, that sweet enliv'ning food,
Is to the unworthy death, life to the good :
Then ponder well the different event
Of like receiving this dread Sacrament.
Whenever this blest Sacrament shall lie
In diff'rent parcels broke before your eye,
Then waver not, remember there remains
Under each fragment what the whole contains,
The same sweet Jesus, who in glory reigns.
Th'hidden jewel no fracture can invade,
'Tis only on the outward species made ;
No stroke impairs its stature, or its state,
Or the thing signify'd can violate.
Lo ! then, O man ! involv'd in rapture see,
The bread of angels thus made food for thee :
Food to refresh the pilgrim on his way,
To the blest regions of eternal day :
A sweet viatic, and divine repast,
True children's bread, to dogs not to be cast.

214. *Paraphrase on Lauda Sion*

Wrapt up in types the Lamb long
figur'd lay,
Till circling years the shadows drove
away.

In Isaac 'twas in lively figure slain,
And in the Paschal Lamb it bled again;
The ancient Fathers too, in manna eat
In type or figure, this life-giving meat.

Good Pastor then, true bread, sweet
Jesus shew.

Thy tend'rest mercies on thy sheep below,
Feed and defend us here, that we may see
Good things with those, who live and
reign with thee.

In heav'nly regions, ever there to spend,
With pure celestial zest, joys ne'er to end,
O thou all-good, all-potent, and all-wise,
Who feedst us here with thine own sac-
rifice,

Make us sit down with them amongst the
blest,

At thine own table, in eternal rest;
Where we with them thy glory may
adore,

Companions and co-heirs, for ever more.

Amen,



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